

SOVEREIGN ANTIDOTE

To drive out

DISCONTENT

In all that any way suffer Affliction.

AS ALSO

The Benefit of Affliction; and how to Husband it so, that the Weakest Christian (with blessing from above) may be able to support himself in his most miserable exigents.

TOGETHER WITH

The Wit, Generosity, Magnanimity and Invincible strength of a patient Christian Rightly so fitted, and as is herein Characterised.

Extracted out of the choicest Authors, Ancient and Modern, both Holy and Humane. Necessary to be read of all that any way suffer Tribulation.

By R. Younge, of Roxwell in Essex, Florilegus.

Licensed and Entered according to Order.

All that will live godly in Christ Jesus, shall suffer persecution, 2 Tim. 3. 12.

LONDON.

Printed for the Author and are to be sold at his House near the Wind-mill, next door to the three Colts, with more than forty other pieces, by the same Author. 1668.

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A
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Courteous Reader,

IN the perusall of this Treatise thou shalt find such variety of usefull matter, laid down in an accurate and methodical way, and embellished with such Ornaments of delightfull illustration; that it will be hard to say, whether the Authors Reading and Pains, or thy Profit and Delight, will exceed: But, The Eare trieth Words, as the Mouth tasteth Meat, Job 34. 3. Only read it (without prejudice) and the Work will sufficiently praise it self; if either Matter or Manner, Argument or Art, can do it.

Thomas Westfield. D.D.

Daniel Featly. D.D.

Samuel Slater.



A

SOVEREIGN ANTIDOTE

To Drive out

DISCONTENT, &c.

PART I.

CHAP. I.



IN the former * *Treatise*, I have * *Sinns*
 proved that there is a *natural* *stigma-*
enmity and a *spiritual Antipathy* *tized.*
 between the *Men* of the *World*, and the
children of GOD; between the *seed* of the
Serpent, and the *seed* of the *Woman*. And
 that these two *Regiments* being the *Subjects* of two several
Kings, *Satan* and *Christ*, are governed by *Laws* opposite
 and clean contrary each to the other; whereby it comes
 to pass, that griveous *temptations* and *persecutions* do al-
 wayes accompany the *remission* of *sins*: That all men (as
Austine speaks) are necessitated to *miseries*, which bend
 their course towards the *Kingdom of Heaven*. If a Convert
 comes home, the *Angels* welcome him with *Songs*, the
Devils follow him with *uproar* and *fury*, his old *acquain-*
tance with *scorns*, and *obloquies*; for they think it quarrel
 enough that we *will no longer run with them to the same ex-*
cess of riot, 1 Pet. 4. 4. that we *will no longer continue*
miserable with them: they envy to see themselves *cashiered*,
 as persons infected with the *plague*, will scoff at such of
 their acquaintance, as refuse to consort with them as they
 have done formerly, (as *Gregory* speaks) for it is an ever-
 lasting rule of the *Apostle's*, *He that is born after the flesh,*
will persecute him that is born after the Spirit, Gal. 4. 29. not
 because he is evil, but because he is so much better than

himself, 1 John 3. 12. *Because his life is not like other mens, his wayes are of another fashion.* Wisdom 2. 15.

I have also * shewen the *Original, continuance, properties, causes, ends,* and what will be the *issue* of this enmity; and therein made it plain, that as for the present they suit like the *Harp* and the *Harrow*, agree like two *Poysons* in one *stomack*, the *one* being ever sick of the *other*: so, to reconcile them together, were to reconcile *Fire* and *Water*, the *Wolfe* and the *Lamb*, the *Winds* and the *Sea* together; yea that once to expect it, were an effect of *frenzie*, not of *hope*.

It remains in the last place, that I declare the *Reasons* } God permits his dearest children so to be afflicted. why } The godly, are so patient in their sufferings; With other grounds of *Comfort* and *Uses*: and first of the first.

The *Reasons* why God suffers the same, are chiefly *Sixteen*; all tending to his *glory* and their *spiritual* and everlasting *good*, benefit, and advantage; for the malignity of *envy* (if it be well answered) is made the *evil cause* of a *good effect* to us; God and our *souls* are made *gainers* by anothers *sin*.

The *Reasons* and *Ends* which tend to Gods *glory* are three;

1. It makes for the *glory* of his *power*: *Moses* having declared in what manner the Lord permitted *Pharaoh* to oppress the *children* of *Israel*, more and more, still *hardning* his *heart*; shews the *reason* of it in these words, *That I may multiply my miracles and wonders in the land of Egypt, That I may lay my hand upon Pharaoh, and bring out mine armies, even my people by great judgements, that my power may be known, and that I may declare my Name throughout all the World,* *Exod.* 7. 3, 4. & 9. 16.

When that multitude of *Ammonites* and *Moabites* came to war against *Jehosaphat* and the *children* of *Israel*, intending to cast them out of the *Lords inheritance*, and utterly destroy them, to the dishonour of God; the Lord by delivering them from that sore affliction, gained to himself such honour and glory; *That* (as the Text saith) *the fear of*

to drive out Discontent. The first Part. 3

Gad was upon all the Kingdoms of the Earth, when they heard that the Lord had fought so against the enemies of Israel, 2 Chron. 20. 19. The judgment was upon some, the fear came upon all; it was but a few mens loss, but it was all mens warning, 1 Cor. 10. 11. when the Lord brought again the Captivity of Sion, (saith the Psalmist) then said they among the Heathen, The Lord hath done great things for them, Psal. 126. 1, 2.

God provides on purpose mighty adversaries for his Church, that their humiliation may be the greater in sustaining, and his glory may be greater in deliverance: yea, though there be legions of Devils, and every one stronger than many legions of men, and more malicious than strong; yet Christs little Flock, lives and prospers. And makes not this exceedingly for our Makers, for our Guardians glory?

CHAP. II.

2. *SE*condly, it makes for the glory of his marvellous and singular Wisdom, when he turneth the malice of his enemies to the advantage of his Church. *I would (saith Paul) ye understood, brethren, that the things which have come unto me, are turned rather to the furthering of the Gospel: So that my bonds in Christ are famous throughout all the judgment-hall, and in all other places; insomuch that many of the brethren in the Lord, are emboldned through my bonds, and dare more frankly speak the Word, Phil. 1. 12, 13, 14. The Apostles imprisonment was not the Gospels restraint, but enlargement. Again how admirably did the Lord turn the malice of Josephs brethren when they sold him into Egypt! And that devillish plot of Haman against Mordecai and his people, to the good of his Church in general, and of Joseph and Mordecai in particular Gen. 45, 8, 11. Hester 9. 1, 2, 3. Their plots to overthrow Joseph and Mordecai, were turned by a divine Providence to the only means of advantaging them. And herein was that of the Psalmist verified, Surely the rage of man shall turn to thy praise, Psal. 76. 10. He who can do all things, will do that which shall be most for his own honour: And it is not so much glory to God to take away wick-*

ed men, as to use their evil to his own holy purposes; how soon could the Commander of Heaven and Earth, rid the World of bad members? But so should he lose the praise of working good by evil instruments: it sufficeth that the Angels of God resist their actions, while their persons continue.

Yea, as in the Creation, out of that confused Chaos, he drew forth this orderly and adorned World; so still, out of Satans Tragedies and Hurliburlies, he brings forth sweet order and comeliness: for God (many times) works by contrary means: as Christ restored the blind man to his sight, with clay and spittle; he caused the Israelites to grow with depression, with persecution to multiply, *Exod. 1. 12.* The blood of the Martyrs is the seed of the Church: Persecution enlargeth the bounds of it; like as Palms oppressed, and Camamile trod upon, mount the more, grow the faster. The more we are cut down by the sword of Persecution, the more still we are; sayes Tertullian, of the Christians in his time: Yea, the sufferings of one, beget many to the love of the truth. We read that *Cicilia* a poor Virgin, by her gracious behaviour in her Martyrdom, was the means of converting four hundred to Christ: And so on the contrary, the very means which wicked men use, to establish their own power, proves (by Gods providence) the only means of their ruine. Those *Babel-projectors* would build themselves a Tower, whose top should reach unto Heaven, lest they should be scattered abroad: which act of theirs proved the only cause of their being scattered and dispersed all the World over, *Gen. 11. 4, 8.* Joseph's brethren sold him into Egypt, that so they might prevent his reigning over them; but God made it the only means of his reigning over them *Gen 37. 20, 36.* Pharaoh and his deep Counsellours would deal wisely in oppressing the Israelites, lest they should multiply and get out of his Land; but by this they multiplied the more, and got out the sooner, even to the ruine of him and his Country, *Exod. 1. 9, 10, 11, 12.* The chief Priests and Pharisees would most wisely put Christ to death

to drive out Discontent. The first Part. 5

left all men should *believe* in him, *Joh. 11. 47, 48, 53.* When thereby chiefly all came to *believe* in him. For, saith he when I am *lifted up* from the *Earth*: I will draw all men unto me, *Joh. 12. 32.* And not-seldome doth the Lord thus turn the deepest counsels of Haman and Achitophel into foolishness.

'Tis as easie for God to work without means, as with them; and against them, as by either: but assuredly, it makes more for the Makers glory, that such an admirable harmony should be produced out of such an infinite discord. The World is composed of four Elements, and those be contraries: the Year is quartered into different Seasons: the minde of man is a mixture of disparities, as joy, sorrow, hope, fear, love, hate, and the like: the body doth consist and is nourished by contraries. How divers even in effect as well as taste (wherein variety hits the humour of all) are the Birds and Beasts that feed us! And how divers again are those things that feed them! How many several qualities have the Plants that they bronze upon! Which all mingled together; what a well tempered Sallad do they make!

CHAP. III.

3. **T**Hirdly, it maketh for Gods glory another way, when those graces which he hath bestowed upon his children, do the more shine through employment, and are the more seen and taken notice of by the World: surely if his justice get such honour by a Pharoah; much more doth his mercy by a Moses: now Abrahams faith, Jobs patience, Pauls courage and constancy, if they had not been tried by the fire of affliction; their graces had been smothered, as so many lights under a Bushel, which now (to the glory of God) shine to all the World: Yea, not only their virtues, but the gracious lives of all the Saints departed, do still magnifie him even to this day, in every place we hear of them, and move us likewise to glorifie God for them; wherefore happy man that leaves such a president, for which the future Ages shall praise him, and praise God

for him. And certainly, if God intends to glorifie himself by his graces in *us*; he will finde means to fetch them forth into the notice of the *World*.

Who could know the *faith, patience* and *valour* of Gods *souldiers*, if they alwayes lay in *Garrison*, and never came to the *skirmish*? Whereas now they are both *exemplary*, and serve also to put to *silence* the ignorance of *foolish men*, 1 Pet. 2. 15. At first, the honour and splendour of *Jobs integrity* was confined to *Uz*, (a little corner of *Arabia*) yea, to his own *Family*; whereas by means of the *Devils malice*, it is now spread as far as the *Sun* can extend his *beams*, or the *Moon* her *influence*; for of such a *Favourite* of *Heaven*, such a *Mirror* of the *Earth*, such a *wonder* of the *World*, who takes not notice? Who could know whether we be *vessels of gold* or *dröss*, unless we were brought to the *Touchstone* of temptation? Who could feel the odorous *smell* of these *Aromatical Spices*, if they were not *pounded* and *bruised* in the *Mortar* of affliction?

If it made for the honour of *Saul* and all *Israel*, that he had a little Boy in his *Army*, that was able to encounter that selected great Giant, *Goliath* of the *Philistims*, and overcome him; how much more doth it make for Gods *glory*, that the least of his adopted ones should be able to encounter *Four Enemies*?

The { *World*, 1 John 5. 4.
 { *Flesh*, Gal. 5. 24.
 { *Devil*, 1 John 2. 14. and
 { *Death*, Rom. 8. 36, 37.
 { 1 The *Flesh*,
 { 2 The *World*.

The weakest of which is

Now the *Flesh* being an *home-bred enemy*, a *Dalilah* in *Samsons* bosome, a *Judas* in *Christs* company, like a *Moath* in the *garment* bread in *us*, and cherished of *us*: and yet alwayes attempting to fret and destroy *us*: and the *world* a *forraign foe*; whose *Army* consists

to drive out Discontent. The first Part. 7

of two Wings, { Adversity on the left } hand
 { Prosperity on the right }

Death stronger than either, and the Devil stronger than all; And yet that the weakest *childe of God*, only through faith in *Christ* (a thing as much despised of *Philistims*, as *Dauids sling* and *stonewas of Goliath*) should overcome all these four! wherein he shews himself a greater *Conquerour*, than *William the Conquerour*; yea even greater than *Alexander the Great*, or *Pompey the Great*, or the *Great Turk*: for they only conquered in many years a few parts of the *World*; but he that is *born of God*, overcometh the *whole world*, & all things in the *World*, 1 Joh. 5. And this is the victory that overcometh the *World*, even our faith, vers. 4. And makes not this infinitely for the glory of *God*? Yea, it makes much for the honour of *Christians*. For, art thou *born of God*? hast thou *vanquished the World*, that *vanquisheth all the Wicked*? Bless *God* for this conquest. The *King of Spains* overcoming the *Indies* was nothing to it.

CHAP. IV.

NOW the *Reasons* which have chiefly respect to the good of his children in their sufferings being thirteen in number, are

First, The Lord suffers his Children to be vexed and persecuted, by the wicked, because it is a notable means to rouse them out of careless security, & bring them to repentance; He openeth the ears of men (saith *Elihu*) even by their corrections; that he might cause man to turn away from his enterprize, and that he might keep back his soul from the pit, Job. 33. 16, 17, 18. The feeling of smart will teach us to decline the cause: Quia sentio pœnam, recogito culpam, saith *Gregory the Great*: punishments felt bring to my consideration sins committed. Those bitter sufferings of *Job* toward his latter end, made him to possess the iniquities of his youth, Job. 13. 26. where-by (with *Solomons* *Eves-dropper*, *Ecles. 7. 21. 22.*) he came to repent of that whereof he did not once suspect himself guilty: it made him not think so much of what he felt, as what he deserved to feel: In like manner, how do the clamours

clamours of Satan, our own consciences, and the insulting World, constrain us to possess even the sins of our youth. There needs no other art of memory for sin, but misery.

Our afflictions are as Benhadads best Counsellors that sent him with a cord about his neck to the merciful King of Israel. The Church of God under the Cross is brought to serious consideration of her estate, and saith, *Let us search and trie our ways and turn again to the Lord, Lam. 3.40.* Manasses also the King of Judah that horrible sinner, never repented of his Idolatry, Murther, Witchcraft, &c. till he was carried away captive to Babel, and there put in chains by the King of Ashur. But then (saith the Text) he humbled himself greatly before the God of his Fathers, 2 Chron. 33. 11, 12. The body that is surfeited with repletion of pleasant meats, must be purged with bitter pills: and when all outward comforts fail us, we are willing to befriend our selves with the comfort of a good conscience, the best of blessings. Affliction is the Hammer which breaks our rockie hearts. Adversity hath whipt many a soul to Heaven, which otherwise prosperity had coached to Hell: Was not the Prodigal riding post thither, till he was soundly lashed home again to his Fathers house; by those hard-hearted and pittiless Nabal's, which refused to fill his belly with the husks of the swine? And indeed, seldom is any man thoroughly awakened from the sleep of sin, but by affliction: but God by it, as it were by a strong purge, empties and evacuates those superfluities of malice, envie, pride, security, &c. wherewith we were before surcharged. For as Aloes kills worms in the stomach, or as frost, and cold destroyes Vermine; so doth bitter afflictions, crawling lusts in the heart. My wants (saith one) kill my wantonness: my poverty checks my pride: my being slighted quells my ambition and vain glory. And as for sickness; it cuts the throat of vices: Many, saith S. Augustine, have been wickedly well, that have been innocently and piously sick. Yea, I may call it the sum of Divinity, as Pliny calls it the sum of Philosophie; for what distressed or sick man was ever lascivious, covetous, or ambitious! He envies

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no man, admires no man, flatters no man, dissembles with no man, despiseth no man, &c. That which Governours or friends can by no means effect, touching our amendment; a little sickness, or trouble from enemies, will (as S. Chrysostome observes.) Yea, how many will confess, that one affliction hath done more good upon them, then many Sermons? That they have learned more good in one daies or weeks misery, than many years prosperity could teach them? Untouched estates & touched consciences seldom dwell together: and it is usuall for them that know no sorrows to know no God: And affliction is but the shepherds Dog, (as Chrysostome speaks,) to fetch us into Christs fold: perhaps by barking onely; and then we are more scar'd than hurt: perhaps in his mouth; and then the poor sheep thinks he will surely worry it: but he is taught to fetch only, and therefore gripes not, but only carries and delivers it to his Master. When children have done a fault, Mothers use to fright them with Bull-beggars: the child thinks surely they will have him, but the Mother hath a double policy, viz. to make them hate the fault, and love them the better: for they run to the lap to hide them, and then will she make her own conditions. And so the very end which God aims at in setting those Adders upon thee, is that thou shouldest turn thine Eyes inward, that thou mayest see for what thou suffereſt, pry narrowly into thine own forepast actions; which if thou doſt, an hundred to one thou wilt find sin, it may be this very sin, the cause of thy present affliction: and untill thou doſt sift and try thine own heart for this Achan, and find out which is thy Isaac, thy beloved sin; look for no release: but rather that thy sorrows should be multiplied, as God threatned Eve.

Wherefore liest thou on thy face, said God to Joshua? Israel hath sinned, up, search diligently, &c. Josh. 7. 10, 11. What evil hast thou done, said the Mariners to the distressed Prophet, that this evil is come upon us? Let every such Jonas reflect upon himself, and say, What evil have I done? What sin have I committed or admitted? or what good have I omitted or intermitted? be it but one single sin, whether spiritual pride,

or

or railing upon honest men in an handsome Language, or the like: and having found out the cause, grieve for it, turn from it. One flaw in a Diamond takes away the lustre, and the price: one man in Law may keep possession: one Puddle, if we wallow in it, will defile us; one peice of Ward-land, make the Heire liable to the King: one sin keeps possession for Satan as well as twenty: Besides, how were the Angels in Heaven punished for one fault? Achan for one sacriledge? Miriam for one slander? Moses for one unbelief? Ananias for one lie? Eli for his Indulgence only, David? for his love to Bathsheba only, &c. Wherefore look to it; for if we shew but one Agag, it may cost us a Kingdome: and such a Kingdome as is far better than the Kingdome, of Saul, 1 Pet. 1. 4.

Neither say of thy sin, as once Lot of Zoar; Is it not a little one? for though men may yet God will not, wink at small faults, especially in his own. A little prick being neglected, may fester to a gangrene. As, what is a mountain of Earth but an acumulation of many little dusts? or what is a flood, but a concurrence of many little drops? A small leak will sink the Vessell unstopt; whereas a great one will not do it, if well kalked. The weakest Instrument, be it but a Bodkin, can pierce the flesh and take away the life unarmed, whereas Armour of proof will even beat off Bullets, Besides, whereas our greatest goodnesse merits not the least glory; our least wickednesse deserves great pain. The wages of sin (small or great) is death, Rom. 6. 23. Bad work, sad wages. Wherefore let his correction bring forth conversion; cleanse your hands ye sinners, and purge your hearts ye double minded, Jam. 4. 8. Not your hands only with Pilate, but your hearts with David; yea, & you rest too, with Mary Magdalen if it be possible (though dry sorrow may be as good as wet) whose eyes were a Laver, and hair a Towel, to wash and wipe the feet of Christ.

It is this thief in the Candle that wastes us: this Fly in the Box that corrupts us: this traitor in the heart, that betrayes and exposes us to all perils. In which regard it was a sound and savory reply of an English Captain at the loss of Calice who when a proud Frenchman tauntingly demanded

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manded, When will you fetch Calice again? answered, When your sins shall weigh down ours. What, saith Saint Hierom, in the like case? by our sins are these Infidels made strong; and therefore a mean to lessen our punishment is, to lessen our sins. Yea, even Achaïor a very Ammonite could say thus to Holifornes, Enquire if this people have offended their God: otherwise all our warring will come to nothing. And Vassatian the like: who when he had conquered Jerusalem, refused to have the Crown set upon his head, saying: I, indeed, am the rod in Gods hand, but it is their sins only, that hath subdued them.

And it is very rare in this case, if there be not some Achah in the Army, some Sheba in the Town, some Jonas in the Ship, some distemper in the soul, disorder in the life, that God would have removed and remedied. As for instances, Jonas how came he into the Whales belly? was it not his own undutifulness? David, whence came all his troubles by Absalom, Amnon, Adonijah? was it not his fondness and indolence? And so of Eli. Jacob, what might he thank for all his afflictions (where of God gave him not a draught, but made him a diet drink: so that he had scarce a merry day, for one trouble or another:) whom had he to thank for it? Did he not thrust his own feet into the stocks by that threefold lie of his uttered in a breath to get the blessing?

Wherefore, if thou lovest thine own ease, deal freely and ingenuously with God and thine own soul; for sin and punishment are inseparable companions, and go tied together with chains of Adamant as the Poet speaks, like individual twins, they are born together, live together, are attended one by the other, as the body by the shadow: Sin, bringeth judgment, and only Repentance preventeth it: Thy sin hath kindled the fire of Gods wrath, and only Repentance is as water to quench this fire: be thou but thoroughly sorry for thy sin, my soul for thine, God will be thoroughly satisfied; yea, grow better by it, and God will love thee the better for it: As Lovers are wont to be best friends after falling out: for

as bones out of joynt, joynd again are stronger than before: for when God and we are reconciled by repentance, his affections are stronger to us than before. The repenting Prodigal received such tokens of favour as his elder brother, who never brake out into that Riot, never did. And whom did Christ honour with his first appearance but Mary Magdalene and the Angel, but Peter? Go, saith he, and tell his Disciples and Peter, that he will go before you into Gallilee, Mark 16. 7. Though Peter, had sinned above the rest, yet repenting he is named above the rest.

Otherwise; Contrition without reformation (which is but like the crouching of a Fox, that being taken in a snare looks lamentably, but it is only to get out) will not prevail with God; he will never leave pursuing thee, till the traitors head be thrown over the wall. Pharaoh could relent when he felt the plagues; but when they were over, so was his repentance: but what saith the Scripture? He that confesseth and forsaketh his sin shall finde mercy, Prov. 28. 13. Confession and confusion of sin must go together: yea, there must be a parting with the right Eye in regard of pleasure, and the right Hand in regard of profit.

Thus as the two Angels that came to Lot, lodged with him for a night, and when they had dispatched their errand, went away in the morning: So afflictions which are the Angels, or the Messengers of God, are sent by him to do an errand to us; to tell us, we forget God, we forget our selves, we are too proud, too self-conceited, and such like: and when they have said as they were bid, then presently they are gone. Why then complainest thou, I am afflicted on every side? Like a child that cries out of his shooe, when the fault is in his foot: or the sick patient who faults his bed when he should his back. Why groanest thou under thy burden, and cryest out of unremedied pain? Alas, thou repentest not; trouble came on this message, to teach thee repentance; give the messenger his errand, and hee'l be gone.

But if thou refusest to be reformed, thou batest to be healed. Alas, every Cain will groan under the penalty, whereas

a David

to drive out Discontent. The first Part. 13

David will grieve for the iniquity : but the one trembles as a slave, whereas the other fears as a son : and he that mourns for the cause of his punishment, shall mourn but a while, but he that mourns only for the punishment, and not for the cause, shall mourn for ever. The soul cannot live while the sin lives ; one of the two must die, the corruption, or the Person ; but Repentance is a Superseideas, which discharge both sin and sorrow :

Many in time of distress have strong resolutions and promise fair, even a Candle as big as a Mast : but trouble being over, one often in the pound were well : which proves, they never truly repented. Yea, instead of being better, they grow worse, like one that falls into a relaps from an Ague, to a burning fever ; which peradventure would be thy case, if God should now release thee : at least thou mayest fear it ; for to seek unto God only in affliction is suspicious, and such seekers commonly are rejected with scorn, Proverbs 1. 24, to 33. Indeed, if thou shalt persevere (when thou art released) in doing that which now thou purpolest ; it is an infallible signe, thy repentance is sound : otherwise ; not.

CHAP. V.

Secondly, the malice of our enemies serves to work in us amendment of life. Every affliction sanctified, rubs off some rust, melts off some dross, straines out some corruption &c. which done, we rise out of trouble, as Christ rose out of the grave : for when the gold is fined, the fire shall hold it no longer. The outward cold of affliction doth greatly increase the inward heat and fervour of the graces of God in us. Indeed no chastisement (saith the Author to the Hebrews) for the the present seems to be joyous, but grievous : But afterwards it bringeth the quiet fruit of righteousness to them that are thereby exercised, Heb. 12. 11.

We are danged with reproaches, that we may prove a richer soil for grace, as Nazianzen speaks, (alluding to the parable of the Fig-tree,) God beats us, that he may better us, he bedgeth us about with thorns, that he may keep us within

within compass, lest we break over into Satans pastures which indeed will fatt us, but to the slaughter. Ye, he prik us with goads that he may let out our ill humours; and happy thorns or lancets of tribulation are those, which open a vein for sin to gush out at. Nothing sooner brings us to the knowledge and amendment of our faults, then the scoffs of an enemy: which made Philip of Macedonia acknowledge himself much beholding to his enemies (the Athenians) for speaking evil of him: for (saith he) they have made me an honest man, to prove them liars: even barren Leah, when she was despised became fruitful. David was never so tender, as when he was hunted like a Partridge, 1 Sam. 26. 20. Jonah was at best, in the Whales belly. Stevens face never shone so fair, as when he stood before the Council, Acts 6. 15. Whilest the Romans had wars with Carthage and enemies in Affrick, they knew not what vices meant in Rome. So that we may thank our enemies, or must thank God for our enemies. Our souls shall shine the brighter one day for such rubbing. Or suppose he send sickness, the worst Fever can come does not more burn up our blood than our lusts; and together with sweating out the surfeits of nature at the pores of the body, we weep out the sinful corruption of our nature at the pores of the conscience: Yea, the Authour to the Hebrews saith of Christ himself, that though he were the Son, yet (as he was man) He learned obedience by the things which he suffered. Heb. 5. 8.

God strips the body of pleasure to cloath the soul with righteousness, and oftentimes strengthens our state of grace, by impoverishing our temporal estate: for commonly the more prosperity, the lesse Piety. The poor (saith Christ) receive the Gospel, though the rich are more bound. When the waters of the flood came upon the face of the earth, down went stately Turrets and Towers; but as the waters rose, the Ark rose still higher, and higher. In like sort, when the waters of affliction arise, down goes the pride of life, the lust of the eyes; In a word all the vanities of the World

But the Ark of the *soul* riseth as these waters rise, and that higher and higher, even neerer and neerer towards Heaven.

Now if the *winter* of the one is found to be the *spring* of the other, and the corruption of prosperity the *generation* of piety; who will esteem those things *good* which make us *worse*? or that *evil*, which brings such *gain* and *sweetness*? Before I was afflicted (saith David) I went astray, but now I keep thy Commandments, Psal. 119, 67. I might illustrate this point by many observable things in *nature*. Mans *body*, the more extream the *cold* is *without*; the more doth the natural *heat* fortifie it self *within*, and guard the *heart*: The Corn receives an inward *heat* and *comfort* from the Frost and Snow which lieth upon it: Trees loppt and pruned flourish the more, and bear the fuller for it. The Grape when it is most pressed, and trodden, maketh the more and better *Wine*: The drossie *gold* is by the fire *refined*; Windes & Thunder clear the *Air*: Working Seas purge the *Wine*; Fire increaseth the scent of any *Perfume*: Pounding makes all *Spices* smell the *sweeter*: the Earth being torn up with the *Plough*, becomes more rich and *fruitful*. All which are lively emblems of that truth which the *Apostle* delivers, 2 Cor. 4. 16. We faint not, for though our outward man perish, yet the inward man is renewed daily. Even as a Lambe is much more lively and nimble for shearing. If by *enmity* and persecution (as with a *knife*) the Lord pareth and pruneth us, it is, that we may bring forth the more, and better *fruit*: and, unlesse we degenerate, we shall bear the better for *bleeding*.

I say not that a *wicked heart* will be bettered by affliction: for, in the same fire that *gold* is made *bright* and *pure*; dross is burnt and consumed: and under the same *ail* that the grain is purged and preserved; the husks are broken and diminished.

CHAP. VI.

THirdly, Because they quicken our devotion, & make us pray unto God with more fervency: Lord (saith Is⁴) trouble they will visit thee: they poured out prayers when thy

chastening was upon them, May 26. 16. In their affliction (saith Hosea) they will seek thee diligently; Hosea 5. 15. That we never pray so feelingly, fervently, forcibly as in time of affliction, may be seen in the examples of the children of Israel, Judges 3. 9, 15. Elisha, 2 Kings 6. 18. Hezekiah, 2 King. 19. 15, 16. Stephen, Act. 7. 59. 60. And lastly, in Jehosaphat, who being told that there was a great multitude comming against him from beyond the Sea, out of Aram; it follows, That Jehosaphat feared, and set himself to seek the Lord, and proclaimed a Fast throughout all Judea: Yea, they came out of all parts, and joyned with him to enquire of the Lord, 2 Chron. 20. 3, 4, 13.

Neither doth it make *us* alone which suffer, earnest in prayer; but it makes others also labour in prayer to God for us, 2 Cor. 1. 10, 11. Act. 12. 5, 12. As, what true members participate not some way of the *bodies* smart? It is only a Nero can sit and sing while Rome burns. Whence we are taught to pray in the plural number, Our Father: and certainly he cannot pray or be heard for himself that is no mans friend but his own. No prayer without faith, no faith without Charity, no Charity without mutual intercession.

Prayer is the *wing* of the *soul*, wherewith it flies to Heaven, as meditation is the *Eye* wherewith we see God. But our hearts are like flint-stones, which must be smitten ere they will send out these sparks of devotion. Christ never heard of the Canaanitish woman, until her daughter was miserably vexed with the Devil: but then she comes to him and doth not speak, but cry: need and desire have raised her voice to an importunate clamour. The God of mercy is high: of hearing, yet he loves a loud and vehement solicitation: not to make himself inclinable to grant; but, to make us capable to receive blessings. And indeed the very purpose of affliction, is, to make us importunate: he that hears the secret murmurs of our griefe, yet will not seem to hear us till our cries be loud and strong: as Demosthenes would not plead for his Client till he cried to him, but then answered his sorrow. Now I feel thy cause: Prayer is an arrow, if it be drawn up but a little, it goes not far: but

if it be pull'd up to the *head*; flies strongly, and pierces deep:
 if it be but dribled forth of *careless lips*; it falls down at our
 feet: the strength of our *ejaculations* sends them up into
 Heaven, and fetches down a *blessing*. The *Child* hath escaped
 many a stripe by his loud crying: and the very *unjust*
Judge cannot endure the *widows* clamour: So unto fer-
 vent prayer God will deny nothing: So that if we ask and
 miss, it is because we ask *amiss*: we beat back the flame,
 not with a purpose to suppress it, but raise it higher & to dis-
 fuse it. We stop the *stream*, that it may swell the more, and
 a denial doth but invite the importunate, as we see in the
Canaanish woman, Mat. 15. Our holy longings are increas-
 ed with *delays*: it whets our *appetite* to be held *fasting*:
 and whom will not Need make both *humble* and *eloquent*?
 If the *case be woful*, it will be exprest accordingly: the *deffair*
 of all other helps, sends us importunately to the God of
 power; but while *money* can buy *Physick*, or friends procure
 enlargement; the great *Physician* and helper, is not sought un-
 to, nor thoroughly trusted in. It is written of the children of
Israel, that so soon as they cried unto the Lord, he delivered
 them from their servitude under *Eglon King* of *Moab*: yet
 it is plain, they were *eighteen years*, under this bondage, un-
 delivered *Judges* 3. 14, 15. Doubtless, they were not so un-
 sensible of their own misery, as not to complain sooner
 then the end of *eighteen years*. The first hour, they sighed
 for themselves: but now they cried unto God. They are *words*,
 & not *prayers*, which fall from *careless lips*; if we would pre-
 vail with God, we must wrestle, and if we would wrestle
 happily with God, we must wrestle first with our own *dul-*
ness. Yea, if we felt our *want*, or *wanted* not desire; we could
 speak to God in no *tune* but cries: and, nothing but cries
 can pierce Heaven. Now, are some afflicted in reputation?
 as *Susanna* was: others; in children? as *Eli*: some by ene-
 mies? as *David*: others by friends? as *Joseph*: some, in body?
 as *Lazarus*: others, in goods? as *Job*: others, in liberty? as
John. In all extremities, let us send this messenger to Christ
 for ease; faithful and fervent prayer: If this can but carry
 the burthen to him, he will carry it for us, and from us for
 ever.

Neither can we want encouragement to ask : When the sick of the Palsie but asked health, and obtained also forgiveness of sin : When Solomon but desired wisdom, and the Lord gave him wisdom, and honour, and abundance of wealth ; When Jacob asked but meat and cloathing, and God made him a great rich man, When Zacheus desired only to have a sight of Christ, and was so happy as to entertain him into his house, into his heart, yea, to be entertained into Christs Kingdom.

True if the all-wise God shall fore-see that thou wouldst serve him as the prodigal son served his father, who prayed but till he had got his patrimony, and then forsook him, and spent the same in riot, to the givers dishonour. As too many use the Ocean of Gods bounty, as we do the Thames; it brings us in all manner of provision: cloaths to cover us: fuel to warm us: food, to nourish us: wine, to chear us: gold, to enrich us: and we in recompence soil it with our rubbish, filth, common shoares, and such like excretions : even as the cloud that is lifted up and advanced by the Sun; obscures the Sun. In this case, he will either deny thee in mercy, as he did St. Paul, 2 Cor. 12. 8, 9. and our Saviour himself, Mat. 26, 39. or grant thee thy request in wrath, as he did a King to the Israelites, and Quails wherewith he fed their bodies; but withal sending leanness into their souls, Psal. 106. 15. And well doth that child deserve to be served so, who will lay out the money given him by his father; to buy poison: or weapons, to murder him with.

CHAP. VII.

4. **F**ourthly, our sufferings wean us from the love of the world, yea, make us loath and contemn it; & contrariwise, fix upon heaven with a desire to be dissolved. St. Peter, at Christs transfiguration, enjoying but a glimpse of happiness here; was so ravished & transported with the love of his present estate, that he breaks out into these words, Master it is good for us to be here; he would fain have made it his dwelling place: and being loath to depart; Christ must make three tabernacles, Mat. 17. 4. The love of this world so makes us forget the world to come, that, like the Israelites, we

en desire rather to live in the troubles of Egypt, then in the
 also Land of promise: whereas S. Paul having spoken of his bonds
 and in Christ, & of the spiritual combate, concludeth, *I desire to be*
 ce of dissolved, and to be with Christ, which is best of all; Phil. 1. 22. 23.
 God And no wonder for *Secundus* calls death a sleep eternal, the
 ly to wicked mans feare the godly mans wish. Where the conscience is
 him clear, death is looked for without fear, yea, desired with de-
 into light, accepted with devotion: why? it is but the cessation of trou-
 ble, the extinction of sin, the deliverance from enemies, a rescue
 ld from Satan, the quiet rest of the body, & enfranchisement of the
 eyed soul. The Woman great with childe, is ever musing upon the
 and time of her delivery: and hath not he the like cause, when
 many Death is his bridge from wo to glory? Though it be the
 gus wicked mans shipwrack, 'tis the good mans putting into har-
 arm bour: And hereupon finding himselfe hated, persecuted,
 us afflicted, and tormented by enemies of all sorts, he can as wil-
 mon willingly leave the World, as others can forgo the Court; yea, as
 at's willingly die as dine; yea, no woman with child did ever
 . In more exactly count her time. No Jew did ever more earn-
 d \$ estly wish for the Jubile, No servant so desires the end of
 39 his years, No strangers so long to be at home; as he expects
 the the promise of Christs coming; it is the strength of his hope
 bu the sweet object of his faith, in the midst of all sorrows;
 and the comfort of his heart, the heart of all his comfort, the in-
 lay couragement of his wearied spirits the common clause;
 ea the continual period, and shutting up of his Prayers: Come
 Lord Jesus come quickly. Whereas the worlds Favorites go
 as unwillingly from hence, as boyes from the midst of a game.
 o Neither hath the Rich man so much advantage of the poor,
 On in enjoying, as the poor hath of the Rich, in leaving. True,
 . S Rich men may also learn this slight: for, the way to grieve
 ap less, is to love less. And indeed, what shouldest thou do in
 his case thou seeest that the World runs not on thy side, but
 Ter give over the World, and be on Gods side? Let us care little
 his for the World that cares so little for us. Let us cross sails, and
 ke turn another way: let us go forth therefore out of the Camp,
 we bearing his reproach; for we have no continuing City, but we seek
 one to come, Heb. 13. 13, 14. And this is no small abatement to

the bitterness of *adversities*, that they teach us the way to Heaven, for the less comfort we finde on earth, the more we seek above, and the more we esteeme the best things: and we are very ungrateful, if we do not thank him for that which so overcomes us, that it overcomes the love of the World in us.

Prosperity makes us drunk with the love of the world, like the *Gadarens*, who preferred their swine before their souls: or him in the Parable, that would go to see his farme and lose Heaven: or the *Rich Glutton*, who never thought of Heaven, till he was in Hell: and thousands more, who if they have but something to leave behind them, tis no matter whether they have any thing to carry with them.

We often see, nothing carries us so far from God, as those favours he hath imparted to us. 'Tis the misery of the poor; to be neglected of men: 'tis the misery of the rich, to neglect their God: a delicious life, when every thing about us is resplendent and contentful, makes us that we have no minde to go to Heaven: wherefore as a loving mother, when she would wean her childe from the dug; maketh it bitter with Wormwood or Aloes: so dealeth the Lord with us, he maketh this life bitter unto us by suffering our enemies to persecute and oppress us; to the end we may contemn the World, and transport our hopes from Earth to Heaven: Nothing feeds pride, nor keeps off repentance, so much as prosperous advantages. If it could be so uncharitable as to wish an enemies soul lost, this were the only way, Let him live in the height of the worlds blandishments; for how can he love a second Mistressse that never saw but one beauty, and still continues deeply inamoured on it?

When Vertue came down from Heaven: (as the Poets saign) rich men spurned at her, wicked men abhorred her, Courtiers scoff at her, Citizens hated her: and being thrust out of doors in every place; she came at last to her sisters, poverty and affliction: and of them found entertainment. When it ceased to be with Sarah after the manner of the world, she conceived Isaac: so when it ceaseth to be with us after the manner of the Worlds Favourites; we conceive holy desires, quietness, and tranquillity of minde, with such like spiritual contentments. When no man would harbour that unthrift-son in the Gospel; he turned back again to his Father, but never before. When Satan is let loose upon us to shew us our sins, and the danger we are in; then farewell profit, farewell pleasure, treasure, and all, rather than I will endure such a rack, such a hell, in my conscience.

Whereas, if we should only hear of misery, or read what is threatened in the Word: though it might a little fright us; it would never amend us. Birds are frightened at first, with the Husbandmans scarecrows: but after a while, observing that they stir not; are bold to sit upon them, and defile them,

Thus as harmonious sounds are advanced by a silent darkness; so are the glad tidings of salvation. The Gospel never sounds so sweet, as in the night of persecution, or private afflictions: and no marvel, for we never tast the Manna from Heaven, until we leave the leaven

Now, better the *body* or *estate* perish, than the *soul*: though we are too *sensual* to consent unto it, *Plus Pastor, in vulnere gregis sui vulneratur*. The loss of a graceless child, cannot but grieve the father, though the father himself were in danger of mischief by that child: as *David* mourned for *Abalom*, that would have cut his throat. True prosperity is hearty meat; but naught for a weak stomach; strong wine, but naught for a weak brain: The prosperity of fools destroyeth them, *Prov.* 1. 32. So that all temporal blessings are, as they hit: but if the mind do not answer, they are better mist; the more any man hath, the more cause he hath to pray, *Lord, lead us not into temptation*: for we cannot so heartily think of our home above, whiles we are furnished with these earthly contentments below; but when God strips us of them straightways our minde is homeward.

CHAP. VIII.

Fifthly, That vve may experimentally know our selves & be knowvn of others; vvwhether vve be true Believers, or Hypocrites.

First, our selves: Divers play *Alexander* on the Stage, but few or none in the Field. Many can suffer Martyrdom in speculation, who, being put to it, cannot concoct a foul word. We are all valiant Souldiers, till we come to fight; excellent Philosophers, till we come to dispute; good Christians, till we come to master our own lusts: but, it, is opposition that gives the trial, when corruptions fight against the graces, and cause *Argent* to seeme more bright in a sable Field. Many, while wealth lasts, are very honest men and square dealers, at least seem so: yea, they will maintain that all hardness is to be endured, rather than Conscience violated, or God offended: but fall they into poverty, and then that they may maintain themselves; they will lie, deceive, steal, prostitute their Chastity, sell their Consciences, and what not. Even *Hazael* before he met with an opportunity, could say, *What? is thy servant a dog?* And *Balaam* could brag, *Though thou wouldest give me thine house full of gold, I would not, &c.* Yet when it came to the trial, he did as bad for little or nothing: but, *A man is indeed, what he is in triall.*

2 That others may know us. A Souldier is best known in the front of a Battel: A Pilot in a storm: a nimble active man in a Race; and a Champion in the lists. How well the strings of an instrument are tuned and set, is best known when they are touched by the hand of a skilful Musitian. There must be differences amongst you, (saith S. Paul) that the approved may be known, *I Cor.* 11. 19. For, as Threshing separates the straw: and Winnowing; the chaff from the Corn: So persecution separates the Hypocrite from the company of believers, *Luk.* 22. 31. When a servingman follows two men walking together, we cannot tell which is his Master till they part: so when the Gospel and outward prosperity go together; it is hard to judge which is most respected. Our Churches are full (blessed be God:) but, come we not to please others, as the Poet made his Playes? or, as *Simon Magus* was Christned for company? or, is it not more for fear of the Law, then for love of the Gospel? It is a great question, until persecution arising be-

cause of the Word, puts it out of question: but then is that of *Claudius Taurinensis* more then verified, *They worship the dead Saints in a cold profession, while they worry the living in a cruel persecution*: so that if the *Bramble* had been the *King of Trees*; the *Vine* could not have met with worse usages.

We all call our selves *Christians*? Why? it is an honourable thing to be so accounted: but who are such, is known only where the power of godliness is in contempt: Where (as *S. Augustine* speaks) a *Christian in name* will scoff at a *Christian indeed*: for *Christ*, (saith *Naxianzen*) is stoned by many that are called *Christians*, though no otherwise then the *Heathen Images* are called gods, as *Iustin Martyr* notes: or, as another hath it; many superstitiously adore the *Crucifix*, that are enemies to the *Cross of Christ*. That child (saith old *Simeon*, meaning *Christ*) is appointed for a sign to be spoken against, that the thoughts of many hearts may be opened, *Luk. 2. 34, 35*. O how wicked men manifest their hatred and enmity against God and his people, so soon as *Persecution* ariseth, because of the Word! Yea, it would put a wise man into an extasse; to think how prophane men in such times will rail upon those, whom one day they will wish they had imitated; as *Iustin Martyr* speaks. The carnal *Capernaïtes* followed *Christ* while he fed them *Joh. 6. 26*. *Pamachius* an *Heathen* could say to the *Pope*, Make me a *Bishop*, and I'll be a *Christian*. *Aggolandus* (the better to make his peace with *Charles the Great*) would become a *Christian*, and be baptized: But when he came to the Court, where he sat at a table in a room, thirty poor people, (in mean habits, and at ordinary fare,) which the *Emperour* told him were the servants of God; he replied, That if God kept his servants so poorly, he would be none of his servant. *Judas* can be content to bear the cross, so he may bear the bag: but, *Joh* will trust in God, though he kill him, *Joh. 13. 15*. and *David* in the deepest distress or desertion, will hang on still, *Psal. 43. 5*. Now, who will not say, Give me the Bird that will sing in Winter, and seek to my window in the hardest frost?

There is no trial of friendship but in adversity: he that is not ashamed of my bonds, not daunted with my checks, not alienated with my disgrace; is a friend for me: one dram of that mans love is worth a world of *inconstant formality*. But, that friend is false-hearted, who observes me only for his own ends like those the *Philosopher* speaks of, who were not his friends, but friends to his wealth: or like him in *Clemens*, not his, but his riches kinsman. For these few *asps* that mak such *Musick* about the *Gally-pot*, shew, it was but the *Honey* they came for. And even the most hoggish *Gadarens* will worship *Christ*, during the spring-tides of Gods favours: not when they enjoy the light of his countenance; but when his steps drop fairness, and their Corn and Wine increaseth.

An *Hypocrite*, like a fresh-water-soldier, may be Sea-sick in a cabin: but, the sincere *Christians* stomach endures all weathers, great changes never change him: Neither the Kings favours, or honour, nor the Lions frow, could make *Daniel* lose one dram of his integrity. Neither the

preposterous affection of the *Lycaonians*, when they would desire *Paul* and *Barnabas*: nor their devilish rage, when they went about to stone them; could procure either to yeild one hairs breadth: & so of all the *Martyrs* (that noble Army) whom neither the threatnings of fire, nor the fair and large promises of their cunning and cruel adversaries: could cause them to shrink from *Christ*. Persecution is the sword wherby our *Solomon* will try which is the true natural mother, which the pretended. Afflictions are the waters where our *Gideon* will try whether we are fit Souldiers to fight the battel of Faith. A faithful Wife (said *Bradford*) is never tried so to be, until she be assaulted; nor a faithful Christian so approved, till proved by affliction. Peace & prosperity hides many a false heart, as the Snow-drift covers an heap of dung: but when affliction like *Simeons* sword, pierceth through the soul; then the thoughts of many hearts are discovered: then it appears plainly, that the love of Gods children was not meretricious, nor their obedience mercenary. Behold, (saith the Angel to the Church of *Smyrna*) it shall come to pass that the Devil shall cast some of you into prison, that you may be tried, *Rev. 2. 10.* Strong drink trieth the brain, and hard meat the stomach. Gold and Silver are tried in the fire: men, in the furnace of adversity. As the furnace proveth the Potters Vessel; so do temptations try mens thoughts, *Ecclus. 27. 5.*

None but a regenerate heart can chuse rather to suffer affliction with the people of God, then to enjoy the pleasures of sin. Nothing is more easie then to trust God, when our *Barnes* and *Coffers* are full: And to say, give us our daily bread, when we have it in our Cupboards: But, when we have nothing, when we know not how, nor whence, to get any thing; then to depend upon an invisible bounty; This is a true and noble act of faith.

Again, How excellently was *Jobs* sincerity made known by *Satans* malice, when he brought forth those Angelical words! What? shall we receive good at the hand of God, and not receive evil? *Job 2. 10.* When he stood like a Centre unmoved, while the circumference of his estate was drawn above, beneath, about him, when in prosperity; he could say, If my mouth hath kist my hand: and in adversity; The Lord giveth, and the Lord taketh, blessed be the Name of the Lord; he was not so like the wicked as they are like Dogs, that follow the meat, not the man. The three Children walked up and down in the fiery flames praising God: And a Blade well tried deserves a triple price. How did the Church of *Pergamus* approve her self! Yea, how was she approved of God which hath the sword with two edges; when she held out in her works, even where *Satan* dwelt and kept his Throne! I know thy works (saith God) and that thou keepst my Name, and hast not denied my faith, even in those days when *Antipas* my faithful Martyr was slain among you, where *Satan* dwelleth; yea, where his Throne is; and where some maintain the Doctrine of *Balaam* and the *Nicolaitans*, and teach that men ought to eat things sacrificed to Idols, and to commit fornication, &c. *Rev. 2. 13, 14.*

But, how can I lay down my life for *Christ*, when I cannot for his sake quietly digest a few reproachful speeches? he will scarce bear blows for

him; that will not quietly put up, and digest ill words. Yea wicked men grow worse after affliction, as water grows more cold after an heat. If crosses or losses rush in upon them; they fall to the language of Job's wife, Curse God and die: or to that of the King of Israels messenger, Why should I serve God any longer? 2 Kings 6. 33.

CHAP. IX.

6 Sixthly, The Lord by this evil of Chastisement for sins past; preventeth the evils of sin, and greater punishments for the time to come. The Lord (saith Elisha) correcteth man, that he might turn away from his enterprize, and that he might keep back his soul from the pit, and that his life should not perish by the sword. Job 33. 17, 18. This fault doth not only preserve from corruption; but also eat out corruption. We are chastened of the Lord, (saith the Holy Ghost) that we might not be condemned with the world, 1 Cor. 11. 32. If we be not chastened here; we shall be condemned hereafter: Erring souls be corrected that they may be converted: not, confounded. If Paul had not been buffeted by Satan and wicked men; he had been exalted out of measure, 2 Cor. 12. 7. Pride is so dangerous a Poison, that of another poison there was concocted a counterpoison to preserve him from it: God would rather suffer this chosen Vessel to fall into some infirmity, then to be proud of his singular privileges. Lest I should be exalted above measure, through the abundance of Revelations; (there was the poison of Pride insinuating it self) I had a thorn in the flesh, the messenger of Satan to buffet me; There was the counterpoison or antidote which did at once make him both sick, and whole. Bodily sickness (saith S. Gregory) cleanseth away sins committed, and curbeth and hindreth those, that in health might have bin committed. The flesh indeed is nourished by softness, but the spirit by hardness: that is fed by delights and pleasures; this groweth by bitterness. For, is it not commonly seen, that the pleasures of the body are the poisons of the soule? heap riches and honours upon an evil man: you do but minister wine to him that hath a Fever, saith Aristotle: Honey to one oppressed with choler: and meat; to one troubled with morbus Cephalicus, which, increaseth the disease, saith Plutarch. For as Noah was drunk with his own wine; so the cup of prosperitie hath intoxicated many a soule: and God hath no worse servants in our Land, then they that can live of their Lands, and care for nothing else.

Commonly, where is no want, is much wantonness. And as we grow rich in temporals, we grow poor in spirituals. Nahai cannot abound, but he must surfeit: Tertullus cannot be eloquent; but he must turn the edge of his wit against the Gospel. Many cannot have beauty, but they must love their faces more then their souls. We use Gods blessings, as Jehu did Jehorams messengers: David, Goliaths sword: We turn them against their owner and giver: and fight against Heaven with that health, wealth, wit, those friends, means, mercies that we received thence: abusing peace, to security: plenty, to ease: promises; to presumption: gifts, to pride: for commonly, so much the more proud, idle, secure, wanton, scornful, impenitent; by how much the more we are enriched, advanced, and blessed. And it is just with God to make us know

The enjoyment of the *Worlds* peace might add to my content; but, it will endanger my *soul*: how oft doth the recovery of the *body, state, or name*, occasion a Relapse in the *soul*? Turn but the *Candle*, and, that which keeps me in, puts me out. The younger brother shall not have all his portion, lest he run *Riot*. All the life of *Solomon* was full of prosperity, & therefore we finde, that *Solomon* did much forget God; but the whole life of *David* had many enemies, & much adversity: and therefore we see by his penitential *Psalms*, and others, that *David* did much remember God: And indeed if God did not often visit us we should serve him as the women of *Tartary* do their husbands: who marry, if they be absent but twenty days. But the fire of correction, eats out the rust of corruption. And as *Vineger* with its sharpness, keeps flowers from corrupting: so their malice keeps our souls from festring. Bees are, drowned in *Honey*, but live in *Vineger*. Now if sweetmeats breed surfeit it is good sometimes to taste of bitter: it is good to unlade somewhat when the ship is in danger by too liberal a ballast. God suffered *Satan* to spoil *Job* of his substance, rob him of his Children, punish him in his body; yet, mark but the sequel well; & you shall find, that he was cross, with a blessing. As the *Physician* in making of Treacle or *Mezridate* for his Patient, useth *Serpents, Adders, &c* such like poison, that he may drive out one poison with another; Even so our spiritual *Physitian* is pleased to use the malice of *Satan*, and wicked men, when he tempereth us the cup of affliction, that hereby he may expel one evil with another; Yea, two evils with one; namely, the evil of sin, and the evil of punishment; and that both temporal and eternal.

Joseph was therefore abased in the *dungeon* that his advancement might be the greater. It is true, in our thoughts we often speak for the flesh, as *Abraham* did for *Ishmael*, O that *Ishmael* might live in thy fight! No, God takes away *Ishmael* & gives *Isaac*: he withdraws the pleasure of the flesh; gives delight to the soul: crossing us in our wils, that he may advance our benefit. As it fared with *Manasses*, whose Chain was more profitable to him than his Crown. The man sick of a burning Feaver cries to his *Physician* for drink; he pities him, but does not satisfy him: he gives him proper Physick, but not drink. A man is sick of a *Pleurisie*; the *Physitian* lets him blood, he is content with it; the arm shall smart to eale the heart, The covetous man hath a *pleurisie* of riches: God lets him blood by poverty: let him be patient; it is a course to save his soul. Not seldom will *Physicians* stop a lask with a purge: they will bleed a patient in the Arme; to stop a worss bleeding at Nose. Again, in some Patients they will procure a gentle *Ague* that they may cure them of a more dangerous disease. Even so deals God with us: he often punisheth the worfer part of man (saith *S. Hierome*,) That is, the body, state, or name; that the better part, (to wit) the soul, may be saved in the day of judgement. Neither are chastisements any whit lesse necessary for the soul, then medicines are for the body: many a man had been undone by prosperity; if they had not been undone by adversity: they had perished in their souls if they had not perished in their bodies, estates, or good names. It is probable, *Naamans* soul had never been

cleansed; if his body had not been leprous: but, his leprous flesh brought him to a white and clean spirit: and though affliction be hard of digestion to the natural man; yet the sheep of Christ know, that to feed upon this salt Marsh; is the only preservative against the Ror,

Now who would not be willing to bleed, when by that means an inveterate sickness may be prevented? Yea, it is a happy blood-letting which saves the life: which makes S. Austine say unto God; Let my body be crucified, or burnt, or do with it what thou wilt; so thou save my soul. And another: let me swim a River of boiling brimstone; to live eternally happy, rather then dwell in a Paradise of pleasure; to be damned after death.

CHAP. X.

SEventhly, that we may have an humble conceit of our selves, & wholly depend upon God. We received the sentence of death in our selves (saith the Apostle) because we should not trust in our selves, but in God, who raiseth us up from the dead, 2 Cor. 1. 9. When Babes are afraid; they cast themselves into the armes and bosome of their Mothers. A Hen leading her chickens into the Sun; they fall a playing with the dust; she may cluck them to her long enough, they will not come: But when they see the Kite, then they come without calling; and so it fares with Gods children, till afflictions come. The Prodigal never thought of his Father, till he wanted husks: The hemorrhoids never made out to Christ, till all her money was gone. The widow that is left alone trusteth in God, saith the Apostle, 1 Tim. 5. 5. who while she had a husband, leaned too much upon him. The poor man depends not upon the relief of others, until he findes nothing at home. Till our means is spent, we are apt to trust in uncertain riches; but after, in the Name of the Lord, Zeph. 3. 12. As a bore himself bold upon his forces, as being five hundred and fourscore thousand strong: till he was over-matched with an Army of a thousand thousand Ethiopians; this made him cry, Help us O Lord our God, for we rest on thee, 2 Chr. 14.

God crosses many times our likeliest projects, and makes the sinews of the arme of flesh to crack; that being unbottomed of the creature; we may trust in the living God, who giveth us richly all things to enjoy, 1 Tim. 6. 17. I thought in my prosperity (saith David) I shall never be moved: but thou didst hide thy face, and I was troubled. Then turned I unto thee, &c. Psal. 30. 6, 7, 8, It is high time to humble them, that do not finde themselves to stand in need of God.

When a stubborn Delinquent, being committed, was no whit mollified with his durance, but grew more perverse then he was before; one of the Senators said to the rest, Let us forget him a while, and then he will remember himself; Loving Spaniels, the more they are beaten; the more tractable, and gentle do they appear, and apply themselves more diligently to their Masters call. Who so nourisheth his servant daintily from his Child-hood; shall after finde him stubborn. In prosperity we are apt to think our selves men good enough, we see not our need of God: but let him send the Cross; it confutes us presently, and shews us our nothingness. Even S. Paul was sick of this disease: he began to be puffed up until the Messenger of Satan was sent to take him

him down, 2 Cor. 12. 7. And S. Peter, Matth. 26. 33. *Though all men should forsake thee; yet I will never forsake thee; bravely promised: but Peter the same night, swore I know not the man; cowardly answered. It is one thing to suffer in speculation, and another in practice. It is a wonder to see, how the best men may be mistaken in their own powers: When our Saviour propounds to James & John, Are ye able to drink of the cup that I shall drink of? and to be baptized with the Baptism that I shall be baptized with? Out of an eager desire of the honour, they are apt to undertake the condition: & answer accordingly, We are able, Math. 20. 22. But, alas poor men no thanks to them: that they were able to run away, (as they did) when their Master was apprehended. For, God must give us his daily bread to feed us, and his daily breath to quicken us, or we quickly perish: yet how common is it for men to brag and crack of what they can do, which occasions God to send some Affliction which shall make them know, that all their worthiness is in a capable misery: which he can soon do: for let him but make our Purse light, our hearts will soon grow heavy; at least, let him with that deprive us of his other blessings, we become as dust, coagulated, and kneaded into Earth by tears. And certainly, if God own such a man, he will quicken his sight with this Copris.*

So that we cannot put too much trust in him, not too little in our selves. O God, let me ever be humbly dejected in the sense of mine own insufficiency: let me give all the glory to thee, and take nothing to my self, but my infirmities; lest it fare with me, as it did with that Armenian, Tigranes by name, who being encamped upon a Hill, with four hundred thousand men, and discovering the Army of the Romans, being not above fourteen thousand, marching towards him: made himself merry with it, saying, Yonder men are too many for an Ambassage, and too few for a Fight: when, before the Sun-set, he found them enough to give him the chase, with infinite slaughter. And pride seldom speeds better: especially if Hezekiah's heart be lift up, God will pull him down again: the best minde troubled yield inconsiderate motions: as water violently stirred sends up bubbles; so the vanities of our hearts, and our most secret and hidden corruptions (as dregs in a glasse) shew themselves when shaken by an injury, though they lay hid before. And so the pride of man is beaten down, as Job speaks, Job 33. 17. The sharp water of affliction quickens our spiritual sight. So proud are we by nature, that before we come to the trial. we think that we can repel the strongest assault, and overcome all enemies by our own power; but when we feel ourselves vanquished and foiled by every small temptation, we learn to have a more humble conceit of our own ability, and to depend wholly on the Lord: as is set down, Deut 8. 2. & 12. 3. to the end. We esteem our Inches, Ells; till, by trial of evils, we finde the contrary: but then alas, how full of feebleness is our body: and our mind of impatience? If but a Bee sting our flesh, it swells: and if but a tooth ake; the Head and Heart complain. How small trifles make us weary of our selves? What can we do without thee? Without thee What can we suffer? If thou be not

(O Lord) strong in our weakness; we cannot be so much as weak; we cannot so much as be. Yea, self-conceit, & desire of glory, is the last garment that even good men lay aside: Pride is the inmost coat which we put on first, and which we put off last; but sore affliction will make us give all to him, of whom whatsoever we have, we hold. And we cannot ascribe too little to our selves, nor too much to him, to whom we owe more than we can ascribe. CH A P. XI.

Eighthly, Our sufferings make us teachable, and increase in us spiritual wisdom. He delivereth the poor in their affliction, and openeth their ear in trouble, Job. 36. 15. And again, He openeth the ears of men, even by their corrections, Job. 33. 16. We are best instructed, when we are most afflicted. Paul's blindness took away his blindness, and made him see more into the way of life, than could all his learning at the feet of Gamaliel. And what saith Naaman upon the cleansing of his Leprosy? Now I know there is no God in all the Earth, but in Israel. O happy Syrian! that was at once cured of his Leprosy, and his misprision of God. The prodigal son regarded not his Father's admonition, so long as he enjoyed prosperity: when we smart not; we believe not: and God is not feared; till felt, but that which makes the body smart, makes the soul wise. It is good for me (saith David) that I have been afflicted: that I may learn thy Statutes. We grow wise by evils, whereas prosperity besets us. Even to lose, is some ways profitable; it makes a man wary. Yea, S. Basil calls want and penury, the inventor of all Arts: And S. Augustine, the Mistress of all Philosophy. The best wisdom is dearest bought: Algerius the Martyr could say out of experience, he found more light in the dungeon, then without in all the world.

The Scottish King, prisoner in Mortimer's hole, learnt more of Christ, than in his Palace he could all his life. Gasper Olevianus, a German Divine, says, I never learned how great God was, nor what the evil of sin was, to purpose; till this sickness taught me. Experience is the best Informer, which makes Martin Luther say, When all is done: tribulation is the plainest and most sincere Divinity. And another, most emphatically (shewing that knowledge is in many respects cumulative, as well as original; like water, that besides his own spring-head, is fed with other springs and streams) That, Prayer, Reading, Meditation, and Temptations; make a Divine. There is a great deal of difference, saith Luther, between a Divine in outward pomp; and a Divine under the cross: neither could he understand some Psalms, till he was in affliction: the Christ's-cross is no letter, yet it taught him more learning then all the letters in the row. The cross opens mens eyes; as the tasting of honey did Jonathan's. Yea, what will not affliction teach us when even the savagest Beasts are made quiet and docible with abating their food, and rest, or by adding of stripes?

We hear, and read much, of the Corruption of our natures, adoneness of our sins, necessity of a Saviour, sweetness of Gods love in Christ &c. but we never fully apprehend these things, or tell how good

God the Lord is, till some sharp affliction comes. A man knows not where his house is ill covered till Winter. Crosses are like pinching Frosts that will search us: we learn to know our selves by that we suffer.

Yea, affliction so brings down our stomachs, that we can see even matter of thankfulness, where our former pride found matter of complaining. And that which formerly had no more tast than the white of an Egg (*viz.* the glad tidings of the Gospel) is now such a spectacle of unspeakable Mercy, as ravisheth our souls with admiration.

Many a good word is even spilt upon us, till God sets it on with his Rod. Naomi will not look home-ward, nor we Heaven-ward till the Almighty have dealt very bitterly with us. Zippora falls presently to circumcizing her son, when she sees her husbands life lies upon it.

Were it not for temptations we should be concealed from our selves: like the enchanted *Ass* in *Lucian* which turned to his proper shape again when he saw himself in a Looking glass. So long as we prosper like those wives in *Jeremy Chap. 44. 17, 18.* we judg of things by their event, and raise our confidence according to the success we have: and so bless our selves, without being blest of God; like the Thief that applauded himself for merciful, because he had never kill'd any; and yet rather than lose a Ring, he would cut off the Travellers finger; but strong affections will give credit to weak reasons, O how blind & partial are we, before affliction hath humbled us! even so stupid, that *Narcissus*-like, we are enamoured of our own shadows: bragging, we discharge a good conscience, when indeed we discharge it quite away: and this righteousness in opinion, is almost the only cause of all unrighteousness.

Before want came, poverty was more contemptible than dishonesty: but now, it is disgraceful to none except Fools and Knaves. Then we could censure things indifferent, & pass by heinous crimes: now we are able to distinguish them, & so judg righteous judgment. Before trouble, came, we were either ungrounded in the principles of Religion, or unconscionable in the practice and by virtue of our mother-wit, could post and pass sin from our selves, unto some other; as *Adam* laid the fault upon *Eve* his wife, she upon the *Serpent*, and the *Serpent* upon *God*: or excuse and extenuate it: which (*saith Fabius*) is to double it.

As for Original corruption, that never troubled us, which now we bewail as the Mother, and Nurse of all the rest: thinking it worthy our sighs, yea, of our tears, and not without need: it being the great wheel in the Clock, that sets all the wheels a moving, while it seemes to move slowest. Though not one of a hundred taketh it sufficiently to heart: as not seeing the evil of it. But never did any truly and orderly repent, that began not here: esteeming it the most foul, and hateful of all, as *David Psal. 51. 58.* *Paul* crying out of it, as the most secret, deceitful powerful evil, *Rom. 7. 23, 24.* And indeed, if we clearly saw the foulness, and deceitfulness of it, we would not suffer our eyes to sleep nor our eye-lids to slumber, until a happy change had wrought these herres of ours, (which by nature are no better than so many Sties of unclean Devils) to be habitations for the God of *Jacob*.

Before, too much devotion was made an argument of too little dis-

cretion: and mischief called *virtue*; when it was happy in the success. Before, we thought *drinking* and *jovial company*, the best receipt to drive away *sadness*: but now, nothing like living well, as an Heathen hath confest. Once we thought *Earth, Heaven*; but now, we apprehend the *World*, and glory thereof to be (like a beautiful Harlot) a *Paradise to the eye*, a *Purgatory to the soul*.

Yea, he that before was indifferent in nothing but *conscience*, and no cause so bad, but he would undertake it for gain, or glory, and think it well done: Apt we were to measure our own good by another's want of it, and to scoff at others' infirmities: but now, other mens sins shall rather be the subjects of our grief, than of our discourse. Before fear of the law, shame of men, and such like *base ends* bare the greatest sway with us: yea, to please men, we would be like certain *Pictures*, that represent to divers beholders, at divers *stations*, divers *formes*: but now it is enough to regulate our thoughts, words and actions, that God seeth: and indeed, where are brains, there needs no more. Even such a man I say now, hath his eyes opened to discern good and evil, when God speaks, and when *Satan*; for Gods chastisements are pills made on purpose, to clear the sight, and *virtue* if it be clearly seen, moves great love and affection as *Plato* speaks. Yea, when to our cost, we can (*Adam-like*) see good from evil clearly; the subtle *Serpent* can deceive no longer: whereas before, we were easily deceived, and led away with the multitude, into innumerable errors. Yea, if the fish did know of the hook, or the bird did but see the net, though they have but the understanding of fishes, and birds; yet they would let the bait alone, fly over the net, and let the Fowler whistle to himself.

Thus Gods corrections, are our instructions; his lashes, our lessons: his scourges, our schoolmasters; his chastisements, our advertisements. And commonly the soul waxeth as the body waineth, and is wisest to prescribe, when the bones and sinewes are weakest to execute.

So you have eleven Reasons there are five more in the Original that should follow. but I am confined to two sheets. Again, The sweetest of Honey lieth in the bottom, I pass therefore from the Reasons why God so afflicts his Children, to the Reasons why they bare all manner of afflictions so patiently. And after to the third part which is the Cream or Flower of all: Namely such other grounds of Comfort as the word holds out to those that so suffer, which may ravish any soul in his greatest exigents, as they did the Martyrs in the midst of the flames.

An end of the First part, the Second and Third follow: Though I rather intreat the Reader, (for his eternal good) seriously to peruse these three Books:

A SAINT INDEED.

AGOSPEL GLASSE, for English Professors.

The voice of one crying in A Wilderness (I mean the Former half of it, that hath for its running Tittle, *A welcome to the Plague* :) For were I admitted but four Books, and prohibited all others, during my life; I should make choice of these and the Bible; the Book of Books.

A
**SOVEREIGN
ANTIDOTE**

To drive out

DISCONTENT

In all that any way suffer Affliction.

is also the Benefit of Affliction; and how to Husband it so, that the weakest Christian (with blessing from above) may be able to support himself in his most miserable exigents.

Together with the Wit, Generosity, Magnanimity and Invincible strength of a patient Christian Rightly so stiled, and as is herein Characterised

extracted out of the choicest Authors, Ancient and Modern, both Holy and Humane. *Necessary to be read of all that any way suffer Tribulation.*

The Second Part.

By R. Younge, of Roxwell in Essex, *Florilegus.*

Licensed and Entered according to Order.

All that will live godly in Christ Jesus, shall suffer persecution, 2 Tim. 3. 12.

L O N D O N,

Printed for the Author and are to be sold at his House near the *Wind-mills*, next dore to the three Colts: with more than forty other pieces, by the same Author. 1668.



MVSEVM
BRITAN
NICVM

SOVEREIGN ANTIDOTE

To Drive out

DISCONTENT, &c.

PART. II.

CHAP. I.

IN the former part I have Shewen the several *Reasons*, why God suffers the best of his Children to be afflicted; with the manifold benefits and advantages they make thereof. Now that *some* may be perswaded to make this use of their sufferings, and that we may also put to silence the ignorance of others; (foolish men who are mistaken in judging of this matter, supposing it a base thing to suffer injuries unrevenged) see the *Reasons* which deservedly make Gods children so patiently to suffer wrongs that the men of the world never dream of: And how, through the study of *virtue* and *Christian prudence*, they make the servile passions of their minds (fear and anger) subject to the more worthy faculties of their souls, reason and understanding. The reasons thereof are these.

i. Because it is more generous and laudable to forgive, than revenge. Certainly, in taking revenge, a man is but even with his enemy; but, in passing it over, he is superiour to him: for it is a Princes part to pardon: yea, quoth *Alexander*, there can be nothing more noble, than to do well to those that deserve ill. And *St. Gregory*, It is more honor to suffer injuries by silence, than to overcome them by answering again. Princes use not to chide when *Embassadors* have offered them undecencies, but deny them audience as if silence were the way royall to correct a wrong. And certainly, he enjoys a brave composednesse, that seats himself above the flight of the injurious claw: Like the Emperour *Augustus*, who though of a most tenacious and retentive memory, would forget wrongs, as soon as they were offered: Or *Agathocles*, *Antigonus*, and *Cesar*, who being great Potentates, were as little moved at vulgar wrongs, as a Lyon at the barking of Curres: yea, the Orator gives it as a high praise to *Cesar*, that he could forget nothing but wrongs, remember nothing but benefits; and who so truly noble as he that can do ill, and will not?

True, It is not rare to see a great man vex himself at the neglect of a peasant, but this argues a poor spirit: A true Lyon would pass it by, with

an honourable scorn. You'l confesse then 'tis Princely to disdain a wrong; and is that all? No, forgiveness, saith Seneca, is a valiant kinde of revenge: and none are so frequent in pardoning as the couragious: He that is modestly valiant stirs not till he must needs, and then to purpose: Like the Flint, he hath fire in him, but it appears not, untill you force it from him: Who more valiant than Iosua? and he held it the noblest victory, so overcome evil with good: for the Gibeonites took not so much pains in coming to deceive him; as he, in going to deliver them. And Cicero more commends Caesar for overcoming his own courage in pardoning Marcellus, than for the great victories he had against his other enemies. Yea, a dominion over ones self is greater then the Grand Signiory of Turkie. For as the greatest knowledge, is truly to know thy self; so the greatest conquest, is to subdue thy self. He is a wiseman that can avoid an evil, he is a patient man that can indure it, but he is a valiant man that can conquer it. And indeed, for a man to overcome an enemy, and be overcome by his own passions, is to conquer a petty village with the losse of a large City. What saith a Father? Miserable is that victory wherein thou overcomest thine enemy, and the Diuel in the mean time overcomes thee: thou slayest his body, the Diuel thy soul. Now we deem him to have the honour of the warre, that hath the profit of it. But as an Emperour said of the means prescribed him to cure his Leprosie (which was the blood of Infants) I had rather be sick still, than be recovered by such a medicine: so wilt thou in this case, if thou hast either bowels or brains. Yea, if the price or honour of the conquest be rated by the difficulty; then to suppress anger in thy self, is to conquer with Hercules, one of the Furies: To tame all passions, is to lead Cerberus in chains: and to indure afflictions and persecutions strongly and patiently, is with Atlas to bear the whole World on thy shoulders as saith the Poet.

It is no shame to suffer ill, but to do it: to be evil, we are all naturally disposed: to be holy and good, is the difficulty. Yea, every beast and vermine can kill: it is true prowess and honour to give life and preserve it. Yea a beast being snarled at by a cur, will pass by as scorning to take notice thereof. I, but is it wisdom to do so? Yes, first, the ancient received opinion is, that the sinews of wisdom, are slowness of belief and distrust. Secondly, None more wise then Solomon, and he is of opinion, That it is the glory of a man to pass by an offence, Prov. 19. 11. We fools think it ignominy and cowardise, to put up the lye without a stab: a wrong, without a challenge: but Solomon to whose wisdom all wise men will subscribe, was of another judgment; and to this of Solomon, the wisest heathen have set their seal: Pithagoras the Philosopher holds, That, pardon is better than revenge, inasmuch as the one is proper to the spirit, the other to a cruel beast. And Demosthenes being reproached by one, answers, I will not strive with thee in this kind of fight: in which he that is overcome is the better man. But, how Socrates, whom the Oracle of Apollo pronounced the wisest man alive, and all the rest of the Philosophers approved of it, both by judgment and

practise

practise; we shall have occasion to relate in the reasons insuing. No truer note of a wiseman than this; he so loves as if he were to be an enemy, and so hates as if he were to love again. We know a spark of fire falling upon a solid body, presently goes out, which falling upon combustible matter kindles and burns: Now as with fire, the light stuff and rubbish kindles sooner than the solid and more compact; so, anger doth sooner inflame a fool than a man composed in his resolutions. This the Holy Ghost witnesseth Eccles. 7. Be not thou of a hasty spirit to be angry; for anger resteth in the bosome of fools, vers. 9. So much fury, so much folly: the more chafing, the lesse wisdom. I confesse, I finde some wise men extremely passionate by nature, as there is no generall rule but admits of some exceptions: Even God himself, had particular exceptions, from his generall Laws: as the Cherubims over the Ark, was an instance against the second Commandment: the Israelites robbing the Egyptians against the eight: the Priests breaking the Sabbath, Matth. 12. 5. against the fourth: and Phineas killing Zimry, against the sixth, Numb. 25. 8. And these, as they are more taken with a joy, so they tast a discontent more heavily: In whom Choler like fire in stubble is soon kindled, and soon out: for they are stung with a Nettle, and allayed with a Dock: being like Gun-powder, to which you no sooner give fire, but they fly in your face. And they say these hot men are the best natur'd; but I say; then the best are nought: And it is a strange fit that transformes a wiseman (with Apuleius) into an Asse; yea, a Tyger. And others again, none of the wisest, who are free from being affected; And as they never joy excessively, so they never sorrow inordinately; but have together lesse mirrh and lesse mourning; like patient Gamesters, winning and losing, are all one. But for the most part, it is otherwise. Yea, impatience is the Cousin-german to frenzie. How oft have we heard men that have been displeased with others, tear the Name of their Maker in pieces?

And lastly, This of all others is the most divine and Christian-like revenge; witnesse our Saviour Christ, who by death, overcame death (as David cut off the head of Goliath, with his own sword) and even then triumphed over his enemies, when most they seemed to triumph over him, Col. 2. 15. And the Martyrs, who are said by the Holy Ghost, to overcome the great Dragon, that old Serpent called the Divell and Satan, in that they loved not their lives unto the death, Rev. 12. 11. Their conquering was by dying, not by killing: and, can the back of Charity now bear no load? are the sinews of Love grown so feeble? And holy David, who when he had Saul at his mercy, instead of cutting off his head, as his servants perswaded him, only cut off the lap of his garment, and after thought that too much also. And at another time, when the Lord had closed him into his hands, finding him asleep in the Fort, instead of taking away his life, as Abishai counsell'd him, he took away his Spear, and instead of taking away his blood from his heart, he takes a pot of water from his head. That this kind of revenge for a man to find his enemy at an advantage, and let him depart free, is generous and noble, beyond the capacity of an ordinary man: you

may hear *Saul* himself confesse, *1 Sam. 24. 17.* to 23. Again, when the *King of Syria* sent a mighty *Host* to take *Elisha*, and the *Lord* had smote them all with blindness, and shut them into *Samaria*; what doth the Prophet? *slay* them? No: indeed the *King of Israel* would fain have had it so, his fingers ischt to be doing: but *Elisha* commanded bread and water to be set before them, that they might eat and drink, and go to their *Master*, *2 King. 6. 22.* So a *Christian* truly generous, will omit no opportunity of doing good: nor do evil, though he have opportunity: for to may, and will not, is the *Christians* laud.

Which yet is not all, for besides that it is the most generous, noble, valiant, wise, divine and *Christian-like* revenge, to passe by and forgive injuries; our *Saviour Christ*, in whom is the fountain of all wisdom and knowledge, as all the senses are in the head, *Zach. 4. 12.* allowes none for magnanimous, but such as together with forgiving, bleß those that curse them, and do good to such as hurt them, *Matth. 5. 44.* The case of *Moses*, *Steven*, and many others; as I shall shew in *Chapter 31.* which is true generosity indeed. But how contrary is the opinion of the World, to the judgment of God, and the wisest of men concerning valour?

CHAP. II.

2. **B**ECAUSE suffering is the only way to prevent suffering; Revenge being one of those remedies, which, not seldom, proves more grievous than the disease it self. When once *Xantippe*, the wife of *Socrates*, in the open street pluckt his cloak from his back; and some of his acquaintance counselled him to strike her: he answers, You say well; that while we are brawling and fighting together, every one of you may clap us on the back & cry; Hoe, well said, to it *Socrates*: yea well done *Xantippe*, the wisest of the twain. When *Aristippus* was asked by one in derision, where the great high friendship was become, that formerly had been between him and *Æschines*? he answers, It is asleep, but I will go and awaken it; and did so, least their enemies should make it a matter of rejoycing. When *Philip* of *Macedon* was told that the *Græcians* spake evil words of him, notwithstanding he did them much good, and was withall counselled to chastise them; he answers, Your counsel is not good, for if they now speak evil of us, having done them good only; what would they then if we should do them any harm? And at another time, being counselled either to banish, or put to death one who had slandered him; he would do neither of both, saying, It was not a sufficient cause to condemn him: and so banishing, it was better not to let him stirre out of *Macedonia*, where all men knew that he lyed; then to send him among strangers, who not knowing him, might admit his slanders for truth: better he speak where we are both known, then where we are both unknown. And this made *Chrysippus*, when one complained to him, that his friend had reproached him

privately

privately; answer, Ah, but chide him not, for then he will do as much in publicke- Neglect will sooner kill an injury, than Revenge. These tongue-squibs, or crackers of the brain, will die alone, if we revive them not: the best way to have them forgotten by others, is first to forget them our selves. Yea, to condemn an enemy, is better then either to fear him, or answer him. When the Passenger gallops by, as if his fear made him speedy, the Cur follows him with open mouth and swiftness: let him turn to the brawling Cur, and he will be more fierce; but let him ride by in a confident neglect, and the Dog will never stir at him, or at least will soon give over and be quiet. Wherefore, when aspersed, labour as the eclipsed Moon, to keep on our motion, till we wade out of the shadow, and receive our former splendor. To vex other men, is but to prompt them how they should again vex us. Two earthen pots floating on the water, with this Inscription, If we knock, we crack; was long ago made the Emblem of England and the Low-Countries. When two friends fall out, if one be not the wiser, they turn love into anger and passion, passion into evil words, words into blows; and when they are fighting a third adversary hath a fair advantage to insult over them both. As have you not sometimes seen two neighbours, like two Cocks of the Game pick out one anothers eyes, to make the Lawyers sport; it may be kill them? As while Judah was hot against Israel and Israel hot against Judah, the King of Syria smot them both. At least Sathan that common and arch enemy will have us at advantage. For as vain men delight when two Dogs, or two Cock are a fighting, to encourage and prick them forward to the combat: Even so doth Satan deal with us; Controversies like a pair of Cudgels, are thrown in by the Devill, and taken up by malecontents, who baste one another while he stands by and laughs. And we cannot please the Devill better: for as the Master of the Pit oft sets two Cocks to fight together, unto the death of them both; and then after mutual conquest, supbeth perchance with the fighters bodies: Even so, saith Gregory, doth the Devill deal with men. He is an enemy that watcheth his time and while we wound one another, he wounds and wins all our souls. Thus, like the Frog and the Mouse in the Fable; while men fight eagerly for a roy (the Kite comes (that Prince, and chief Foul that ruleth in the aire,) and snatcheth away both these great warriors. Or, like two Emmets in the mole hill of this earth, we fight for the mastery; in mean while comes the Robin-red breast and picks both up, and so devours them. But on the other side, by gentleness we may as much pleasure our selves. It is said of Aristides, when he perceived the open scandall which was like to arise, by reason of the contention sprung up between him and Themistocles, that he besought him mildly after this manner: Sir, we both are no mean men in this Common wealth; our dissention will prove no small offence unto others, nor disparagement to our selves: wherefore good Themistocles, let us be at one again; and if we will needs strive, let us strive who shall excell other in vertue and love. Aristippus and Eschines two famous Philosophers, being
fallen

fallen at variance, *Aristippus* came to *Æschines*, and saies, Shall we be friends again? Yes, with all my heart, saies *Æschines*; Remember the saith *Aristippus*, that though I be your elder, yet I sought for peace: true saith *Æschines*, and for this, I will ever acknowledge you the more worthy man; for I began the strife and you the peace. And we read of *Euclid* that when his *Brother* (in a variance between them) said, *I would I might die if I be not revenged of thee*; he answered again, Nay, let me die for it if I perswade thee not otherwise before I have done: by which one won he presently so won his *Brothers* heart, that he changed his minde, and they parted friends. Milde words, and gentle behaviour may be resembled to *Milk*, that quencherh *Wild fires*; or *Oyl*, that quencherh *Lime* which by water is kindled. And this was *Dauids* way of overcoming, 1 *Sam.* 24. He whose *Harp* had wont to quiet *Sauls* frenzie, now by his kindness, doth calm his fury, so that now he sheds tears instead of blood: here was a victory gotten, and no blow stricken. The King of *Israel* set bread and water before the host of the King of *Syria*, when he might have slain them, 2 *King* 6. 24. What did he lose by it? or, had he cause to repent himself? No, he did thereby so prevent succeeding quarrels, that as the Text saith. the bands of *Aram* came no more into the Land of *Israel*; And such a conquest is like that which *Evagrius* recordeth of the *Romans*, namely, That they got such a victory over *Cosroes*, one of the *Persian* Kings, that this *Cosroes* made Law, that never after, any Kings of *Persia* should move warre against the *Romans*. Actions salved up with a free forgiveness, are as not done, so every wise *Christian* will do good to them that do hurt to him, yea blesse and pray for them that curse him, as our *Saviour* adviseth; neither is he a fool in it, for if grace comes (and nothing will procure it sooner than prayers and good examples) though before they were evil enemies; now they shall neither be evil, nor enemies. It was a witty answer of *Socrates*, who replied when one asked him, why he took such a mans bitter railing so patiently. It is enough for one to be angry at a time. For if a wise man contend with a foolish man, saith *Solomon*, whether he be angry, or laugh, there is no rest. *Prov.* 29. 9, whereas gentle speech appeaseth wrath, and patience bridleteth the secret prattlings of mockers, and blunteth the point of their reproach. Had not *Gideon*, *Judg.* 7. learned to speak fair as well as to smite, he had found work enough from the swords of *Iosephs* sonnes, but his good words are as victorious as his sword: his pacification of friends better than his execution of enemies, *Vers.* 23.

Satyrus, knowing himself cholerick and in that whirry of mind apt to transgresse, when he but suspected ill language from any, he would stop his ears with wax, lest the sense of it should cause his fierce blood to seeth in his distempered skin. And *Cæsar*, although he could moderate his passions, having in that civil garboyl intercepted a Packet of Letters written to *Pompey* from his Favorites, brake them not open but burnt them immediately. And *Pompey* committed those Letters to the fire before he

read them, wherein he expected to find the cause of his grief. *Rage* is not ingendred, but by the concurrence of *cholers*, which are easily produced one of another, and born at an instant. When the stone and the steel meets, the issue ingendred from thence is fire, whereas the sword of anger being struck upon the soft pillow of a milde spirit, is broken. The shot of the Cannon hurts not *Wool*, and such like yielding things, but that which is hard, stubborn, and resisting. He is fuller of passion than reason, that will flame at every vain tongues puff: A man that studies revenge, keeps his own wounds green and open, which otherwise would heal and do well. Anger to the soul, is like a coal on the flesh, or garment, cast it off suddenly, it doth little harm, but let it lye, it frets deep. Wherefore saith one, their malice shall sooner cease than my unchanged patience. A small injury shall go as it comes, a great injury may dine or sup with me, but none at all shall lodge with me, for why should I vex myself, because another hath vexed me? That were to imitate the fool that would not come out of the Pound, saying, They had put him in by Law, and he would come out again by Law: or *Ahab*, who because he could not have his will on *Naboth*, would be revenged on himself. As the mad man tears his own hair, because he cannot come at his enemies, Or *Thamar*, who defiled her self, to be revenged of her Father in law *Judah*. Or the *Hedge hog*, which having laden himself with *Nuts* and *fruits*, if but the least *Filberd* chance to fall off, as he is going to disburden them in his store-house, will sling down all the rest, in a peevish humour, and beat the ground for anger, as *Pliny* writes. Or *Dogs*, which set upon the stone that hath hurt them, with such irefull teeth, that they hurt themselves more than the thrower hurt them; and feel greater smart from themselves, than from their enemy: which makes *Archelaus* say, it is a great evill, not to be able to suffer evill. And certainly if we well consider it, we shall meet with vexations enough that we cannot avoid if we would never so fain. We need not (like *Cercion* in *Suidas*) wrestle, or (with foolish *Pannus*) go to law with every man we meet. And yet some (as if they did delight to vex their own souls,) like the *Ethiopians*, who, as *Diodorus* relates, lame themselves if their King be lame.

I might go on, and shew you, that *Greece* and *Asia* were set on fire for an *Apple*: That, not a few have suffered a sword in their bowels, because they would not suffer the lye in their throats: And lastly, I might shew, that if we suffer not here with patience, we shall suffer hereafter with grief: for the wages of anger is judgement, even the judgement of hell fire, *Mat. 5. 22.*

CHAP. III.

3. **T**hey bear the slanders and reproaches of wicked men patiently, for that they are false, and so appertain not unto them. *Socrates* being reviled upon, and called by one all to naught, took no notice of it; and being demand-

demanded a reason of his Patience, said, It concerns me not, for I am no such man. Diogenes was wont to say when the people mocke him, They deride me, yet I am not derided, I am not the man they take me for. This reason is of more force from the mouth of an innocent Christian. If a rich man be called poor, or a sound Christian, an hypocrite, he slight it, he laugh at it, because he knoweth the same to be false, and that his Accuser is mistaken: whereas, if a Beggar be called bankrupt, or a dissembler, hypocrite, he will wince and kick, and be most grievously offended at it. Yea, as sores and ulcers are grieved, not only at a light touch, but even with fear and suspicion of being touched, so will an excruciate minde, saith Seneca. And as small letters offend bad eyes, so least appearances of contradiction will grieve the ill affected ears of guilty persons, saith Plutarch. For, let mens tongues, like Bells, give but an indefinite, & not a significant sound, they imagin them to speak and mean, whatsoever their guilty consciences frame in the fancies, and whisper in the ear: which are those evil surmises of corrupt mindes, the Apostle taxeth, 1 Tim. 6. 4. When like Caius the humanist, one thinks every word spoken, tends to his disgrace, and is as unwilling to bear, as forbear reproaches. But where the conscience is clear, the case is altered. Marius was never offended with any report that went of him, because if it were true, it would sound to his praise, if false, his life and manners should prove it contrary. And indeed, the best confutation of their slanders, is not by our great words, but by our good works. Sophocles being accused by his own children, that he grew Dullard, and spent their Patrimonies idly, when he was summoned, did not personally appear before the Magistrates, but sent one of his new Tragedies to their perusal, which being read, made them confesse, This is not the work of a man that dotes. So against all clamours and swelling opprobries, set but thine innocency and good life, thou needest do no more. That body which is in good health, is strong, and able to bear the great storms and bitter cold of Winter, and likewise the excessive and intemperate heat of the Summer; but with a crazie and distempered body, it is far otherwise: Even so, a sound heart, and clear conscience, will abide all tryals: in prosperity it will not be lifted up, in adversity, it will not be utterly cast down: whereas, the corrupt heart and festered conscience, can endure nothing, even a word, if it be pleasing, puffs him up with pride, if not, it fires him with passion. A guilty conscience (like Glasse,) will sweat with the least breath, and like a windy instrument, be put out of tune with the very distemper of the aire: but when the soul is steeled with goodness, no assaults of evil can daunt it. I more fear what is within me (sayes Luther) then what comes from without: The Storms and wind without, do never move the Earth, only Vapours within, cause Earthquakes, Jam. 4. 1. No greater sign of innocency when we are accused, than mildnes, as we see in Ioseph, who being both accused and committed for forcing his Mistress, answered just nothing that we can read of, Gen. 39. 17, 18. And Susanna, who being accused by the two Elders of an heynous crime (which they alone

none were guilty of,) never contended by laying the fault upon them, but appeals unto God whether she were innocent or no. And *Hannah*, whole reply to *Ely* (when he falsely accused her of drunkenness) was no other but, *Nay my Lord, count not thine Handmaid for a wicked woman*, 1 Sam. 15. 16. Neither is their a greater Symptome of guiltinesse, than our breaking into choler, and being exasperated when we have any thing laid to our charge; witnesse *Cain*, Gen. 4. 9. That *Hebrew* which struck his fellow. *Exod.* 2. 13. 14. *Saul*, 1 Sam. 20. 32, 33. *Abner*, 2 Sam. 3. 8. *Ieroboam*, King. 13. 4. *Ahab*, 1 King. 22. 27. *Amaziah*, 2 Chron. 25. 16. *Uzziah*, 2 Chron. 26. 19. *Herod the Tetrarch*, Luk. 3. 19. 20. The men of *Nazareth*, Luk. 4. 28, 29. The *Pharisees* Ioh. 8. 47. 48. And the *High Priests* and *Scribes*, Luk. 20. 19, 20.

Sinne and falshood are like an impudent strumpet, but innocency and truth will veil themselves, like a modest Virgin, 2 Pet. 2. 18. The more false the matter, the greater noise to uphold it. *Paul* is nothing so loud as *Tertullus*: The weakest cause will be sure to forelay the shrewdest counsell, or the lowdest Advocates: Error hath alwayes most words, like a rotten house, that needs most props and crutches to uphold it. Simple truth evermore requires least cost, like a beautiful face, that needs no painting; or a comely body, which, any decent apparell becomes. We plaister over rotten posts, and ragged walls; substantiall buildings are able to grace themselves. So that as sparks flying up, shew the house to be on fire, and as corrupt spittle shews excoriated lungs; so a passionate answer argues a guilty conscience. Why doth the *Hare* use so many doublings? but to frustrate the scent of the Hounds. And this is one reason why the former are compared to Sheep and Lambes (Emblems of innocency) which being harmed, will not once bleat; and the latter unto Swine, which will roar and cry if they be but toucht. A good Conscience is not put out of countenance with the false accusations of slanderous tongues: it throweth them off, as *St. Paul* did the *Viper*, unhurt. Innocence and patience are two Bucklers sufficient to repulse and abate the violence of any such charge; the Breastplate of Righteousnesse, the brazen wall of a good conscience, feareth no such Canons. The Conscionable being railed upon, and reviled by a foul mouth, may reply as once a Steward did to his passionate Lord, when he called him Knave, &c. Your Honour may speak as you please, but I believe not a word that you say, for I know myself an honest man. Yea, suppose we are circled round with reproaches, our conscience knowing us innocent, like a constant friend, takes us by the hand and cheers us against all our miseries. A good spirit, will be, as *Simon* to *Christ*, its Croß-bearer. A just man saith *Chrysostome*, is impregnable, and cannot be overcome: take away his wealth, his good parts cannot be taken from him, and his treasure is above: cast him into prison and bonds, he doth the more freely enjoy the presence of his God: banish him his Country, he hath his conversation in Heaven: kill his body, it shall rise again: so he fights with a shadow that contends with an upright man.

Where

Wherefore, let all who suffer in their good Names, if conscious and guilty of an enemies imputations, repent and amend: if otherwise, condemn them; own them not so much, as once to take notice thereof. A wicked heart is as a barrill of powder to temptations; let thine be, as a River of water. Yea, seeing God esteems men as they are, and not as they have been, although formerly thou hast been culpable; yet now thou mayest answer for thy self, as Paul did for Onesimus, *Though in times past I was unprofitable, yet now I am profitable*: and oppose to them that sweet and divine sentence of sweet and holy Bernard, *Tell me not, Satan, what I have been; but, what I am, and will be.* Or that of Beza in the like case; *Whatsoever I was, I am now in Christ a New Creature*: and that is it which troubles thee, I might have so continued long enough ere thou wouldest have vexed at it, but now I see thou dost envy me the grace of my Saviour. Or that *Apophthegme* of Diogenes to a bafe fellow, that told him he had once been a forger of money; whose answer was, *'Tis true, such as thou art now, I was once; but such as I am now thou wilt never be.* Yea, thou mayest say, by how much more I have formerly sinned, by so much more is Gods power and goodness now magnified. As St. *Austine* hearing the *Donatists* revile him for the former wickedness of his youth; answered, *The more desperate my disease was, so much the more I admire the Physician.* Yea, thou mayest yet strain it a peg higher, and say, *the greater my sinnes were, the greater is my honour*: as, the *Devi's* which *Mary Magdalen* once had, are mentioned for her glory.

CHAP. IV.

4. HE beareth the Cross patiently, because it is counterpoysed and made sweet with more than answerable blessings. Satan and the world may take many things from us, as they did from *Iob*, viz. *health, wealth, outward peace, friends, liberty, credit, &c.* but they can never take God from us, who gives all: and at the same time supplies the want of these, with comforts farre surpassing, and transcending them. As when a *Courtier* gave it out, that *Queen Mary* (being displeased with the *City*) threatened to divert both *Terme* and *Parliament* to *Oxford*; an *Alderman* askt whether she meant to turn the *Channel of the Thames* thither or no: if not (saith he,) by Gods grace we shall do well enough. For what are the things our enemies can take from us, in comparison of *Christ*, the Ocean of our comforts, and *Heaven* the place of our rest? And therefore in the midst of misery we say with *Iob*, *Blessed be the name of the Lord.*

Quest. But with what comforts doth the Lord supply our losses?

Ans. The assurance of the pardon of sinne alone, is able to cleer all storms of the minde: it teacheth misery, as sickness, poverty, famine, imprisonment, infamy, &c. to laugh: not by reason of some imaginary epicycles, but by natural and palpable reasons. Yea, let death happen, it matters not: When

Malefactor hath sued out his pardon, let the *Judges* come when they will, the sooner the better.

But, to this is added the *peace of conscience* (the marrow of all comforts,) otherwise called the *peace of God*, which passeth all understanding, and surpasseth all commending; and never did man find pleasure upon earth, like the sweet testimony of an appeased conscience, reconciled unto God, cleansed by the blood of the Lamb, and quieted by the presence of the holy Ghost. Yea, hadst thou (who most dostest upon the world) but these comforts, thou wouldest not change them for all that *Satan* once offered to our Saviour, and are now accepted by many. O good life (saith an Ancient Father) that a Joy art thou in time of distresse! And another, Sweet is the felicity of that man, whose works are just, and whose desires are innocents, though he be in *Phalaris Bull*. For these are priviledges which make *Paul* happier in his chain of Iron, than *Agrippa* in his chain of Gold, and *Peter* more merry under stripes, than *Caiphas* upon the Judgment seat: and Stephen the like: For though he was under his persecutors for outward condition, yet he was far above them for inward consolation. Neither had wealthy *Cresus* so much riches, in his coffers, as poor *Iob* had, in his conscience. Yea, how can he be miserable, that hath Christ and all his merits made sure to him; that hath his Name written in Heaven. Surely, his soul must be brim full of brave thoughts, that is able to refresh himself with this Meditation, God is my Father, the Church my Mother, Christ the Judge my Elder Brother and Advocate, the holy Ghost my Comforter, the Angels mine attendance; all the Creatures mine, for use, the stock of the Churches prayers mine for benefit; the world mine Inne; Heaven my home. God alwayes with me, before me, within me, overseeing me; I talk with him in Prayer, he with me in his word, &c. Sure if these be the accustomed meals of a good soul, it cannot chuse but keep naturall heat from decaying, and make it happy.

But behold yet a greater priviledge; These comforts do not only support and refresh us, and so supply our losses in common calamities; but even in the midst of tortures and torments, which otherwise were intollerable: The naturall mans stomach cannot (of all enemies) endure hunger: yea a prison, where he must alwayes lie under hatches, makes him all amott: but worthy *Hawks* could clap his hands for joy in the midst of the flames. And *Ignatius* (as *Luther* reports) made a sport of his torments, and gloried, when they made him go upon hot burning coals, as if they had been flowers. And another that I read of, say; My good friends, I now finde it true indeed, he that leaveth all to follow Christ, shall have in this world centuplum hundred fold more; I have it in that centuplum peace of conscience with me departing. And this made *Ignatius* say, he had rather be a Martyr then a Monk. Nor did he ever like himself, before he was thus tryed: for when he heard his bones crush between the wild beasts teeth, he said, now I begin to be a Christian. And *Anaxarchus* being laid along in a Trough of stone,

stone, and smitten with Iron sledges by the appointment of *Nicocreon* Tyrant of *Cyprus*, ceased not to cry out, *strike, smite and beat*; it is not *Archus*, but his *vail* you martyr so. And a Child in *Iosephus*, being all to death with biting snippers at the commandment of *Antiochus*, could with a loud, assured, and undaunted voice; *Tyrant*, thou lovest time, loe I fill at mine ease: what is that smarting pain? where are those torments which whilome thou didst so threaten me withall? my constancy more troubles thee, than thy cruelty me. And how many more of those Martyr Queen *Maryes* Reign, were even ravished, before they could be permitted to die? so great, and so passing all expressing, is the peace and comfort of good conscience.

Now as the Priests of *Mercury* when they eat their figgs and honey, cried out, *O how sweet is truth!* so if the worst of a Believers life in this world be so sweet; how sweet shall his life be in *Heaven*! but Ile hold you longer in this.

A man that hath his sins pardoned, is never compleatly miserable, his conscience again turns his enemy: whereas on the contrary; take the happy worldling that ever was, if he have not his sins pardoned, he is compleatly wretched (though he sees it not:) suppose him Emperour of the whole world, as *Adam*, when he was in *Paradise*, and Lord of all; what it avail him so long as he had a tormentor within, a self-condemning conscience? which told him, that God was his enemy, and knew no other then that hell should be his everlasting portion? Certainly this like a dam could not chuse but put out all the lights of his pleasure, so that *Paradise* self was not *Paradise* to him: which is the case of all wicked men, be the never so great, never so seemingly happie.

True; wicked men think the godly less merry, and more miserable than themselves: yea some, that mirth and mischeif are only sworn brothers, this is a foundationlesse opinion. For first, no man is miserable, because another so thinks him. Secondly, Gods word teacheth, and a good conscience findeth, that no man can be so joyfull as the faithfull, though they want many things which others may have. *St. Austin* before his conversion could not tell how he should want those delights, he then found so much contentment in; but after, when his nature was changed, when he had another spirit put into him, then he sayes. *O how sweet is it to be without those former sweet delights!* Indeed. carnall men laugh more, but their laughter is only the hypocrisie of mirth: they rejoyce in the face only, and not in the heart, as the Apostle witnesseth *2 Cor. 5. 12.* or as another hath it

Where O God there wants thy grace;

Mirth is only in the face.

Yea, their own consciences bear me witnesse, as that *Spanish Judge* we considered; who when a murder was committed in a tumultuous crowd of people, beared all their bosomes, & feeling upon their breasts, discovered the guiltie Author by the panting of his heart. And *Tully* who makes it an

gum

ment of *Roscus Amerinus* Innocency, that he killed not his *Father*, because he so securely slept. Yea, as in *prophane joy*, even in laughter the heart is sorrowfull; so in godly sorrow, even in weeping the heart is light and cheerful. The tears of those that pray, are sweeter then the joyes of the Theatre, saith St. *Augustin*; for our cheeks may run down with tears, and yet our mouths sing forth praises; the face may be pale, yet the heart may be quiet and cheerful: so St. *Paul*, as sorrowing, and yet alwayes rejoicing. 2 Cor. 6. 10. Neither can it be solid comfort, except it hath his issue from a good conscience. Indeed we therefore are not merry enough, because we are not *Christians* enough.

Now if all our sufferings are thus counterpoysed, and exceeded with blessings; have we any cause to be angry and impatient? What saith *Iob*? Shall we receive good at the hand of God, and not evil? He was content to eat the crust with the crumme. Indeed his wife (like the wicked,) would only have fair weather, all peace and plenty, no touch of trouble: but it is not so with the godly, who have learnt better things. Who will not suffer a few stripes from a Father, by whom he receiveth so much good, even all that he hath? *Diogenes* would have no nay, but *Antisthenes* must entertain him his Scholar, inasmuch that *Antisthenes*, to have him gone, was forc't to cudgell him: yet all would not do, he stirs not, but takes the blowes very patiently saying, Use me how you will, so I may be your Scholar and hear your daily discourses, I care not. Much more may a Christian say unto God, Let me enjoy the sweet fruition of thy presence, speak thou peace unto my conscience, and say unto my soul, I am thy salvation, and then afflict me how thou pleatest, I am content, yea, very willing to bear it. Yea, if we well consider the commodity it brings, we shall rather wish for affliction, than be displeased when it comes, Col. 1. 24. For, it even bringerh with it the company of God himself: I will be with you in tribulation, saith God to the disconsolate soul, Psal. 91. 15. When *Sidrack*, *Mishack*, and *Abednego*, were cast into the fiery furnace, there was presently a fourth came to bear them company, and that was God himself, Dan. 3. 23, to 27. And his presence makes any condition comfortable, were a man even in hell it self. Yea, as when St *Paul* was rapt up to the third Heaven, he was so ravished with the joy thereof, that he knew not whether he had his body about him or not, 2 Cor. 12. 2. Whether in the body, or out of the body I cannot tell, God knoweth. So Gods presence so ravisheth the soul, that while a man suffers the greatest pain, he knows not whether he be in pain or no, Yea God is not only with them, to comfort them in all their tribulation, 2 Cor. 1. 4, but in them: for at the same time when the Disciples were persecuted, they are said to be filled with joy, and with the holy Ghost, Acts 13. 52. And as our sufferings in Christ do abound, so our consolation also aboundeth through Christ, 2 Cor. 1. 5. And lastly, he doth comfort us according to the dayes we are afflicted, and according to the years we have seen evil, Psal. 90. 15. So that a Christian gains more by his losses, and crosses,

crosses, than the happiest worldling by all his immunities : as it was said of *Demosthenes*, that he got more by holding his peace, than other *Lawyers* did by their pleading.

And if so; our sufferings require patience with thankfulness : as it faired with *Iob*.

Object. But what ever others find; thy sufferings are not thus counterpoysed and sweetned ?

Ans. What's the reason ? get but the light of grace to shine in thy heart, thy prison shall be an *Heaven* : thy *Keepers* *Angels* : thy chains thy glory : and thy deliverance salvation : Grow but heavenly minded, and thou shalt be able to extract gain out of loss : peace out of trouble : strength out of infirmity : out of tears joy : out of sin holiness : out of persecution profit : out of affliction comfort : For godliness in every sickness, is a *Physician* : in every contention, an *Advocate* : in every doubt, a *Schoolman* : in all heaviness, a *Preacher* ; and a comforter unto whatsoever estate it comes; making the whole life, as it were, a perpetual *hallelujah*.

CHAP. V.

5. **B**Ecause their adversaries are rather to be contemptuously pitied than maligned or reckoned of; and that whether we regard their present, or future estate. Concerning the present; If a man distracted (and so are wicked men touching spiritual things) do rail on us, we are more sorry for him, than for our selves : Yea, who will take in evil part the reproaches and revilings of a man in his fever ? or who will be angry with a Dogge for barking ? (and such an one hath but the minde of a beast, in the form of a man :) Let us then do the like, in a case not unlike : and not resemble *Cresspho* the wrestler, who would not put up a blow at the heels of an *Asse*, but like an *Asse* kickt her again. *Socrates* bidding good speed to a dogged fellow, who in requital of his kind salutation, returned him a base answer, the rest of the Company rayling on the fellow, were reprehended by *Socrates* in this manner : If any one (quoth he) should pass by us displeased in his body, or distracted in his mind, should we therefore be angry ? or had we not more cause to be fill'd with joy and thankfulness, that we our selves are in better case ? What need we return rayling for rayling ? All the harm that a common slanderer can do us with his foul mouth, is to shame himself. For his words are like dust, that men throw against the wind, which flies back into the throwers face, and makes him blinde : for as the blasphemers wounds himself by wounding *Christ* : so the rayler shames himself, when he thinks to shame another. Neither have they power to hurt us; strong man, like in a weak breast, is but like a heavy house built upon slender crutches.

True, they conceit of their slanders as the *Pope* of his censures, who if he put a *Traitor* into the *Rubricke*, he is presently a *Saint* in *Heaven*; if he curse, or excommunicate a *Christian*, he must needs be enrolled in hell ;

but

but we know their words, meer Idols, which as the Apostle witnesseth are nothing in the world; and therefore trouble not thy self about them. What need had *David* to load himself with an unnecessary weapon? one sword can serve both his enemy and him; *Goliath*s own weapon shall serve to behead the Master: so this mans own tongue shall serve to accuse himself, and acquit thee. Whence those Noble Emperours, *Theodosius* and *Honorius*; would not have any punished that spake evil of them: for (said they) if it comes from lightness of spirit, it is to be contemned; if from madness, it is worthy of pitty; if from intended injury, it is to be pardoned; for wrongs are to be forgiven. And indeed, in things that may have a double sense, it is good to think the better was intended; for so shall we both keep our friends and quietness.

Again he well considers the ignorance of his enemies, who being carnall, fleshly, unregenerate, cannot discern the spirituall Objects at which they are offended. Father forgive them (saith our Saviour of his enemies,) for they know not what they do, 1. *luk.* 23. 34. Alas poor ignorant souls, they did but imitate *Oedipus*, who kild his Father *Laius* King of *Thebes*, and thought he had killed his enemy. *Socrates* being perswaded to revenge himself of a fellow that kicked him, answered, If an *Asse* had kicke me, should I have set my wit to his, and kick him again? or if a *Mastiff* had bitten me, would you have me go to Law with him? And when it was told him another time, that such an one spake evill of him, he replied, Alas the man hath not as yet learned to speak well, but I have learned to condemn what he speaks. *Diogenes* being told that many despised him, answered; It is the wisemans portion to suffer of fools. *Aristotle*, being told that a simple fellow railed on him, was not once moved, but said, Let him beat me also being absens, I care not: we may well suffer their words, while God doth deliver us out of their hands: for if we go on in a silent constancy, say our ears be beate, yet our hearts shall be free. And this heroicall resolution had *St. Paul*, that chosen vessell; I passe very little to be judged of you (meaning blind sensualists:) or of mans judgement, he that judgeth me is the Lord, 1 *Cor.* 4. 3, 4. and indeed, an ounce of credit with God, is more worth than a talent of mens praises. I regard not (quoth *Plato*) what every one saith; but what he saith that seeth all things: he knew well enough, that the fame which is derived from fools and knaves is infamy. *Cato* was much ashamed if at any time he had committed any thing dishonest; but else, what was reproved by opinion only, never troubled him: Yea, when a fool struck him in the Bash; and after being sorry for it, cried him mercy, he would not come so neer revenge, as to acknowledge he had been wronged. Light injuries are made none by a not regarding. The ignorant multitude among the *Jews* said, that *St. Iohn* had a *Devill*; and that *Christ* was a *Glutton*, and a *Wine-bibber*: But what saith he by way of answer? *Wisdom* is justified of her children, *Matth.* 11. 18, 19.

Let none object the *Scribes* and *Pharisees* joyning with them, who

were great Scholers; for no man knows so much, but it is through ignorance that he doth soill. Neither doth our Saviour enquire, what the Pharisees or Priests reputed him; but whom say men (meaning those who minded his Doctrine) that I the sonne of man am? Matth. 16. 13. Wherefore in these cases it hath been usuall for Gods people, to behave themselves liked dead Images, which though they be rayled on, and reviled by their enemies, yet have ears, and hear not; mouths, and speak not; hands, and revenge not; neither have they breath in their nostrils to make reply: Psal. 115. 5, 6, 7. If you will see it in an example, look upon David, he was as deaf and dumb at reproach, as any stock or stone. They that seek after my life (saith he) lay snares, and they that go about to do me evil, talk wicked things all the day, (sure it was their vocation to backbite and slander) but I was as deaf, and heard not; and as one dumb, which doth not open his mouth. I was as a man that heareth not, and in whose mouth are no reproofs, Psal. 38. 13. This innocent Dove was also as wise as a Serpent, in stopping his ears and refusing to hear the voice of these blasphemous Inchanters, charmed they never so wisely, which being so, let us hear with patience, and say with Tacitus, You are able to curse, and I to contemn: Tu linguae ego aurium sum Dominus; you are Master of your tongue, and I of mine ears. What saith one advisedly? When we are provoked to fight with women, the best way is to run away. And indeed, he that lets loose his anger upon every occasion; is like him that lets go his Hawk upon every bay. Indeed in Gods cause the case may differ. When Julian in a mock asked Maurice Bishop of Chalcedon, why his Galilean, God could not help him to his sight; he replied, I am contentedly blind, that I may not see such a Tyrant as thou art.

And as their words are to be contemned by us, so are their challenges to fight. When a young Gallant would needs pick a quarrell with an ancient tried Souldier, whose valour had made him famous: it was generally held, that he might with credit refuse to fight with him, untill his worth should be known equivalent to his: saying, Your ambition is to win honour upon me, whereas I shall receive nothing but disgrace from you. The Goshawk scorns to fly at Sparrows. Those noble Doggs which the King of Albany presented to Alexander, out of an overflowing of courage, contemned to encounter with any beasts, but Lyons and Elephants: as for Staggs, wild Boars and Bears, they made so little account of, that seeing them, they would not so much as remove out of their places. And so the Regenerall man, which fighteth daily with their King, Satan, scorns to encounter with his servant and slave, the carnall man. And this is so far from detracting, that it adds to his honour, and shews his courage and forsiinde, to be right generous and noble.

Again secondly, The wager is unequal, to lay the life of a Christian against the life of a Russian (and the blind sword makes no difference of persons) the one surpassing the other, as much as Heaven, Earths Angels, men,

or men beasts: even *Aristippus* (being desired by a fearless souldier, for drooping in danger of shipwrack,) could answer, Thou and I have not the like cause to be afraid: for thou shalt only lose the life of an *Ass*, but I the life of a *Philosopher*. The consideration whereof, made *Alexander* (when he was commanded by *Philip* his Father to wrestle in the games of *Olympia*,) answer; he would, if there were any *Kings* present to strive with him, else not; which is our very Case: and nothing is more worthy our pride, than (that which will make us most humble if we have it,) that we are *Christians*. When an Embassadour told *Henry* the fourth that Magnificent King of France, concerning the King of Spains ample Dominions: First said he, He is King of Spain: is he so? saith *Henry*, and I am King of France: but said the other, He is King of Portugall, and I am King of France, saith *Henry*: He is King of Naples and I am King of France: He is King of Sicily, and I am King of France: He is King of *Nova Hispaniola*, and I am King of France: He is King of the West Indies and I, said *Henry*, am King of France: He thought the Kingdom of France only, equivalent to all those Kingdoms. The application is easie, the practise usuall with so many, as know themselves heirs apparent, to an immortal Crown of glory. And as touching their future estate, Fret not thy self (saith *David*) because of the wicked men, neither be envious for the evil doers: for they shall soon be cut down like grass, and shall wither as the green herb, *Psalm* 37. 1, 2. This doth excellently appear in that remarkable example of *Samarina*, besieged by *Benhadad* and his Host, 2 *King*. 7. 6, 7. As also in *Haman* who now begins to envy, where half an hour since he had scorned: what could so much vex that insulting *Agagite*, as to be made a *Latke* to a despised *Jew*? yea, not to mention that which followed, stay but one hour more, the basest slave of *Persia*, will not change conditions with this great favourite, though he might have his riches and former honour to boot. I might instance the like of *Pharaoh*, *Exod.* 15. 9, 10, 19. *Sennacherib*, *Isa.* 37. 36, 37, 38. *Herod*, *Acts* 12. 22, 23. and many others: but experience shews, that no man can sit upon so high a Cogwheel, but may with turning prove the lowest in the wheele; and that pride cannot climbe so high, but *Justice* will sit above her.

CHAP. VI.

Because they have respect unto Gods Commandments who saith, By your patience possess your souls, *Luk.* 21. 19. Be patient toward all men, *1 Thes.* 5. 14. And Let your patients mind be known unto all men, *Phil.* 4. 5. More especially; Let not the Sun go down upon your wrath, neither give place to the Devill, *Ephes.* 4. 26, 27. From whence observe this by the way, that he which lies down in wrath hath the Devill for his bedfellow.

See, saith *Paul*, that none recompence evil for evil unto any man, *1 Thes.* 5. 15. And again, Be not overcome with evil, but overcome evil with good-

ness, Rom. 12. 21. *Yea, saith our Saviour, Love your enemies, do well to them that hate you, bless them that curse you, and pray for them which hurt you, Luk. 6. 27, 28.* And in case thine enemy hunger, instead of adding to his affliction, give him bread to eat; if he thirst, give him water to drink; or else thou breakest Gods Commandment touching patience, Prov. 25. 21. Rom. 12. 20. and consequently art in the sight of God a transgressor of the whole Law and standest guilty of the breach of every Commandment, James, 2. 10, 11. We know the frantick man, though he be sober eleven moneths of the year, yet if he rage one, he cannot avoid the imputation of madness.

Now as Gods Children should do whatsoever he commands cheerfully and take whatsoever he doth thankfully; so God suffers such wrongs to be, that he may exercise thy patience, and he commands thee to forgive those wrongs, that thou mayest exercise thy charity, and approve thy sincerity: Many say, Lord, Lord; but if you love me, saith Christ, keep my Commandments. It is an idle ceremony to bow at the Name of Jesus, except we have him in our hearts, and honour him with our lives. Phraates sent a Crown as a present to Caesar, against whom he was up in Arms; but Caesar returned back with this answer; Let him return to his obedience first, and then I'll accept of the Crown, by way of recompence. God admits none to Heaven (saith Justin Martyr) but such as can persuade him by their works, that they have loved him. And indeed, take a man that truly loves God, he will easily be friends, not easily be provoked.

True, take him unexpectedly, he may have his lesson to seek (even he that was the meekest man upon earth, threw down that in a sudden indignation, which in cold blood he would have held faster than his life, Exod. 32. 19.) but when he bethinks himself what God requires, it is enough. When Teribazus a noble Persian was arrested, at first he drew his sword, and defended himself; but when they charged him in the Kings Name, and enformed him they came from his Majesty, he yielded presently, and willingly.

If then we will approve our selves true obedienciaries, let our revenge be like that of Elisba's to the Aramites, instead of smiting them, set bread and water before them: Or like that of Pericles, who as Plutarch reports, when one had spent the day in rayling upon him at his own door, least he should go home in the dark, caused his man to light him with a Torch. And to do otherwise is Aramonite-like, to entreat those Embassadors ill, which are sent in kindnesse and love: for these afflictions are Gods Embassadors, and to handle them ruffly, yea, to repine or grudge against them, is to increase them evil. And certainly, as David took it not well when the Aramonites ill intreated his Embassadors, so God will not take the like well from thee, 1 Chron. 19. But secondly, as the Law of God bindes us to this, so doth the Law of Nature: Whatsoever you would that men should do unto you, even so do you unto them, Matth. 7. 12. Our Saviour doth not say, Do unto others, as others do unto you, but as you would have others do unto you. Now if we have wronged any man, we desire that he should forgive us.

us, and therefore we must forgive him. Nor would we have any man tra-
duce us behind our backs: therefore St. *Austin* writ over his Table thus

To speak ill of the absent forbear:

Or else sit not at table here.

Lex talionis was never a good Christian Law. If I forgive not, I shall not
be forgiven, Mar. 11. 26. So to say of our Enemies, as *Sampson* once of the
Philistines: even as they did unto me, so I have done unto them, is but an ill
plea. For the Law of God, and the Law of Nature forbids it; and doth not
the Law of Nations also? Yes, throughout the whole world: either they
have no Law, or else a Law to prohibit men from revenging themselves.

When we have suffered some evill, the flesh, our own wisdom, like the
King of Israel, 2 King. 6. 21. will bid us return evill to the doer; but the
Spirit or wisdom of God, like *Elisha*, opposeth and bids us return him good
notwithstanding his evill. But the flesh will reply, he is not worthy to be
forgiven: I, but saith the Spirit, Christ is worthy to be obeyed, who hath
commanded thee to forgive him. Now, whethers counsell wilt thou follow?
It is not alwayes good to take our own counsell; our own wis. often hunts
us into the snares, that above all we would shun. We oft use means of pre-
servation, and they prove destroying ones. Again, we take courses to ruin us
and they prove means of safety. How many flying from danger, have met
with death; and on the other side, found protection even in the very jaws
of mischief, that God alone may have the glory. It fell out to be part of
Adithridates misery, that he had made himself unpoisonable, All humane
wisdom is defective, nor doth the Fools bolt ever misse: whatsoever man
thinketh to do in contrariety, is by God turned to be an help of hastning
the end he hath appointed him. We are governed by a power that we can-
not but obey, our minds are wrought against our mindes to alter us. In
brief, man is oft his own Traytor, and maddeth to undo himself. Where-
fore take the Spirits and the Words direction. Render good for evil, and
not like for like, though it be with an unwilling willingnesse; as the *Mer-
chant* casteth his goods over-board, and the Patient suffers his arm or leg to
be cut off: and say with thy Saviour, Nevertheless; not my will but thy will
be done.

But yet more to induce thee hereunto; consider in the last place, That
to avenge thy self, is both to lose Gods protection, and to incur his condemna-
tion. We may be said to be out of his protection, when we are out of our
way which he hath set us: he hath promised to give his Angels charge over
us, to keep us in all our wayes, Psal. 91. 11. that is, in the way of obedience, or
the way of his commandements. But this is one of the Devils wayes, a way
of sinne and disobedience; and therefore hath no promise or assurance of
protection: we may trust God, we may not tempt him: if we do, what se-
cond: soever we get, Christ will not be our second. Where is no commande-
ment, there is no promise; if we want his word, in vain we look for his
aid. When we have means to keep our selves, Gods omnipotency is for the
present

present discharged. If *Eutychus* had fallen down out of a saucy malipertnesse, I doubt whether he had been restored by *St Paul*, *Acts* 20. 9. *Wass* and strays, are properly due to the Lord of the soyl: and you know what the *Devill* said to our Saviour, *Luk.* 4. 6. which in a restrained sense is true. And therefore when one in Gods stead rebuked *Satan*, touching a *Virgin* whom he possesse at a Theatre, saying, How durst thou be so bold, as to enter into my house? *Satan* answers, because I found her in my house. As *Chrysostom* delivers it. I am sure *Dinah* fell into foul hands, when her Fathers house could not hold her: and *Sampson* the like, when he went to *Dalilah*: and *Jonah*, when he went to *Tarshish*: and the seduced *Prophet*, when he went beyond his Commission, set him by God: and many the like, who left the path of Gods protection, where the Angels guard and watch, to walk in the Devils by-way of sinne and disobedience. The Chickens are safe under the wings of their mother, and we under the providence of our Father; so long as we hold the remure of obedience, we are the Lords Subjects; and if we serve him, he will preserve us. A Priest might enter into a Leprous house without danger: because he had a calling from God so to do, and we may follow God dry-shod through the Red-Sea. Neither need we vex our selves with cares, as if we lived at our own cost, or trusted to our own strength: but when a man is fallen to the state of an Out-Law or Rebel; the Law dispenseth with them that kill him, because the Prince hath excluded him from his Protection. Now this being our case, say there shall happen any thing amiss; through thy taking revenge, what mayest thou not expect to suffer, and in thy suffering, what comfort canst thou have? Whereas, if God bring us into crosses, he will be with us in those crosses, and at length bring us out of them more refined. You may observe, there is no such coward, none so valiant as the believer: without Gods warrant he dares do nothing; with it, any thing. Nothing without it. Those saith *Basil* (to a great man that perswaded him to yeeld) who are trained up in the Scriptures, will rather die in an holy quarrell, than abate one syllable of divine truth. Nor would any sollicite them to do ill, did they rightly know them: for what *Cicero* speaks of *Caio* (viz. O gentle *Caio*, how happy art thou to have been such an one? that never man durst yet presume, to sollicite thee in any dishonest cause, or contrary to duty) may be applied to every Believer, rightly so stilled. When the *Torturer* of *Marcus Arethusus* (who laid to his charge the pulling down of an idolatrous Temple) offered him his pardon, in case he would give so much as would build it up again, he refused it: and being further urged to give but half, he refused it: at last, being told that if he would give but a little towards it, they would release him; he refused to give them so much as an half penny: saying, No not an half penny: for it is as great wickedness, said he, to confer one half penny, in case of impiety, as if a man should bestow the whole. A good conscience being in the greatest torture, will not give one half penny to be released, with hurt to his conscience; he scans

nor the weight of the thing, but the authority of the *Commander*: and such have no good consciences, that dare gratifie *Satan*, in committing the least sinne, or neglect *God* in the smallest precept. The conscionable *Nazarine*, Numb. 6. did not only make scruple of guzzling, and quaffing whole *Flagons* of wine, but of eating only a husk, or an kernell of the grape: knowing the one was as well forbidden as the other. Will any man eat *goyson* because there is but a little of it? A small bullet may kill a man as well as a great one. *Goliath* was as much hurt by *Dauids* little stone, as *Sampson* by the weight of a whole house. And *Ely* died as well by falling back in his chair, as *Iezabel* by being thrown down from an high window. And what saith our *Saviour* to the unjust *Steward*? He that is faithfull in that which is least, is faithfull also in much; and he that is unjust in the least, is unjust also in much, Luk. 16. 10. He that will corrupt his conscience for a pound, what would he do for a thousand? If *Judas* will sell his Master for thirty pence, what would he not have done for the Treasury?

Alas, there are no sins small but comparatively: These things (speaking of *Mint* and *Cummin*) ought ye to have done, sayes our *Saviour*, and not have left the other undone, Luk. 11. 42. Wherefore it is with a good and tender conscience: as it is with the apple of the eye, for as the least hair or dust grieves and offends that which the skin of the eye-lid could not once complain of; so a good and tender conscience is disquieted, not only with beams, but moats, even such as the world accounts trifles: it strains not only at *Cammels*, but *Gnats* also. A sincere heart is like a neat spruce man, that no sooner spies the least speck or spot on his garment: but he gets it washed or scrap't off: the common *Christian*, like a nasty sloven, who, though he be all foul and besmeared, can indure it well enough: yea, it offends him that another should be more neat than himself. But such men should consider, that though they have large consciences, that can swallow down any thing, yet the sincere and tender conscience is not so wide. A strait shooe cannot indure the least bibble stone, which will hardly be felt in a wider; neither will *God* allow those things in his *Children*, which he permits in his enemies: no man but will permit that in another mans *Wife* or *Child*, which he would abhor in his own. A box of precious ointment, may not have the least fly in it; nor a delicate *Garden*, the least weed, though the *Wildernesse* be overgrown with them.

I know the blind world so blames the *Religious*, and their Religion also, for this nicenesse, that they think them *Hypocrites* for it: but this was *Jobs* comfort in the aspersions of *Hypocrisie*, My dwelings is in *Heaven*, and my record on high. And as touching others that are offended, their answer is, Take thou O *God* (who needest not our sinne to further thy work of Grace) the charge of thy *Glory*, give us grace to take charge of by Precepts. For sure we are, that what is absolutely evill, can by no circumstance

circumstance be made good; poyson may be qualified and become medicinall; there is use to be made of an enemy; sicknesse may turn to our better health; and death it self to the faithfull, is but a drow to life, but sinne, be it never so small, can never be made good. Thus you have seen their fear, but look also upon their courage, for they more fear the least sinne, than the greatest torment.

All the fear of Satan and his instruments, ariseth from the want of the true fear of God; but the more a man fears God, the lesse he fears every thing else. Fear God, honour the King: 1 Pet. 2. 14, 17. He that fears God, doth but honour the King, he need not fear him, Rom. 13. 3. the Law hath not power to smite the vertuous.

True, many have an opinion not wise. That Piety and Religion abates fortitude, and makes valour Feminine: but it is a foundationlesse conceit. The true beleever fears nothing, but the displeasure of the highest, and runs away from nothing but sinne.

Indeed he is not like our hot spurs, that will fight in no cause but a bad, that fear where they should not fear, and fear not where they should fear, that fear the blasts of mens breath, and not the fire of Gods wrath, that fear more to have the world call them Cowards for refusing, then God to judg them rebels for undertaking: that tremble at the thought of a Prison, and yet not fear Hell fire: That can govern Towns and Cities, and let a silly woman over-rule them at home; it may be a servant or a Child, as Themistocles Sonne did in Greece: What I will, said he, my Mother will have done, and what my Mother will have, my Father doeth. That will undertake a long journey by Sea in a Wherry, as the desperate Marriner hoysteth sayl in a storm, and sayes None of his Ancestors were drowned: That will rush fearlessly into infected houses, and say, The Plague never ecizeth on valiant blood, it kills none but Cowards: That languishing of some sicknesse, will strive to drink it away, and so make hast to dispatch both body and soul at once: that will run on high battlements, gallop down steep hills, ride over narrow bridges, walk on weak Ice, and never think what if I fall? but what if I passe over and fall not?

No, he is not thus fearlesse, for this is presumption and desperate madnesse, not that courage and fortitude which ariseth from faith, and the true fear of God; but from blindnesse and invincible ignorance of their own estate: As what think you? Would any man put his life to a venture, if he knew that when he died he should presently drop into hell? I think not. But let the beleiving Christian, (who knowes he hath a place reserved for him in Heaven) have a warrant from Gods word; you cannot name the service, or danger that he will stick at. Nor can he lightly fail of successe. It is observed that Trajan was never vanquished, because he never undertook warre without just cause. In fine, as he is most fearfull to offend, so he is most courageous in a good cause; as abundance of examples witness, whereof I le but instance two: for the time would be too short to tell

of *Abraham*, and *Moses*, and *Caleb*, and *David*, and *Gideon*, and *Baruck* and *Sampson*, and *Ieptha*, and many others; of whom the ho'y Ghost gives his generall testimony; that by faith of weak they are made strong, waxed valiant in battel, turned to flight the Armies of the Aliants, subdued Kingdoms, stopp'd the mouths of Lyons, quenched the violence of the fire, &c. *Heb. 11. 23, to 35.* Nor will I pitch upon *Ioshua*, whom neither *Cesar*, nor *Pompey*, nor *Alexander the Great*, nor *William the Conquerour*, nor any other ever came near, either for valour or victories: but even *Jonathan* before, and the *Martyrs*, after *Christ*, shall make it good. As what think you of *Jonathan*, whom neither steepness of Rocks, nor multitude of enemies, could discourage, or diswade from so unlikely an assault? Is it possible, if the divine power of Faith, did not add spirit and courage, making men more then men; that two should dare to think of encountering so many thousands? and yet behold *Jonathan* and his Armour bearer put to flight, and vanquished the hearts of all the *Philistins*, being thirty thousand Chariots, six thousand Horse-men, and Foot-men like the sand of the Sea-shore, *1 Sam. 14. 5.* O divine power of faith! that in all attempts and difficulties makes us more then men, and regards no more Armies of adversaries, than swarms of flies. A natural man in a project so unlikely, would have had many thoughts of discouragement, and strong reasons to diswade him: but his faith dissolves impediments, as the Sunne doth dew; yea, he contemns all fears, overlooks all impossibilities, breaks through all difficulties with a resolute courage, and flies over all carnall objections with celestially wings; because the strength of his God, was the ground of his strength in God.

But secondly. To shew that their courage is no less passive, than active; look upon that Noble Army of Martyrs, mentioned in Ecclesiastical History, who went as willingly and cheerfully to the stake, as our Gallants to a Play; and leapt into their beds of flames, as if they had been beds of down: yea, even weak women, and young striplings, when with one dash of a pen, they might have been released. If any shall yet doubt which of the two (the Religious or Prophane) are most valiant and courageous; let them look upon the demeanour of the twelve Spies, *Numb. the 13th and 14th Chapters*; and observe the difference between the two faithfull and true-hearted, and the other ten: then will they conclude, that Piety and Religion doth not make men Cowards; or if it do, that as there is no feast to the Churl, so there is no fight to the Cowards. True, they are not soon, nor easily provoked: but all the better, the longer she could sit in an Ague, the stronger the hot fit.

I know men of the Sword, will deem those the greatest Cowards that are least apt to fight. But as when it was objected to a Martyr, that his Christ was but a Carpenters sonne, he answered, yea, but such a Carpenter as built Heaven and Earth: so we grant, we are Cowards, as they term us, but such cowards as are able to prevail with God, *Gen. 32. 26, 28. Exod. 32. 10.* And overcome the World, the Flesh, and the Devil, *1 Ioh. 5. 4. Gal. 5. 24*
1 Ioh.

1 Joh. 2. 14. which is as much *valour* and *victory* as we care for. Truth is truth, as well when it is not acknowledged, as when it is: and experience tells us, that he who fears not to do *evill*, is alwayes afraid to suffer *evill*. Yea the Word of God is expresse; That none can be truly valorous, but such as are truly religious, *The wicked fly when none pursueth, but the righteous are as bold as a Lyon*, Prov. 28. 1. The reason whercof is, If they live, they know by whom they stand; if they die, they know for whose sake they fall.

But what speak I of their not fearing death, when they shall not fear even the day of Judgment, 1 Joh. 4. 17. Hast not thou O Saviour bidden us, when the Elements shall be dissolved, and the Heavens shall be flaming about our ears, to lift up our heads with joy, because our redemption draweth nigh, Luk. 21. 25, to 29, Wherefore saith the valiant Believer, come death, come fire, come whirlwind, they are worthy to be welcome that shall carry us to immortality. Let Pagans and Infidels fear death, saith St. Cyprian who never feared God in their life, but let Christians go to it as travellers unto their native home; as Children unto their loving Father; willingly, joyfully. Let such fear to die, as have no hope to live a better life: well may the brute beasts fear death, whose end of life is the conclusion of their being: well may the Epicure tremble at it, who with his life looketh to lose his felicity: well may ignorant and unrepentant sinners quake at it, whose death begins their damnation: well may all those make much of this life, who are not sure of a better; because they are conscious to themselves, that this dying life, will but bring them to a living death: they have all sown in sinne, and what can they look to reap, but misery and vanity? sinne was their traffique, and grief will be their gain; detestable was their life, and damnable will be their decease.

But it is otherwise with the Godly, they may be killed, but cannot be hurt; for even death (that fiend) is to them a friend, like the Red Sea to the Israelites, which put them over to the Land of Promise, while it drowned their enemies. It is to the faithfull as the Angels were to Lot, who snatcht him out of Sodom, while the rest were consumed with fire and Brimstone. Every believer is Christs betrothed Spouse, and death is but a messenger to bring her home to her Husband: and what chaste or loving Spouse, will not earnestly desire the presence of her Bridegroom (as St. Austin speaks?) Yea, the day of death to them, is the day of their Coronation: and what Princely heir does not long for the day of his inheritance, and rejoyce when it comes? Certainly it was the sweetest voice that ever the Thief heard in this life, when Christ said unto him, *This day shalt thou be with me in Paradise*, Luk. 23. 43. In a word, as death to the wicked, puts an end to their short joyes, and begins their everlasting sorrowes: so to the Elect, it is the end of all sorrow, and the beginning of their everlasting joyes.

The end of their sorrow : for whereas complaint of evils past, sense of present, and fear of future, have shared our lives amongst them; death is

1. A Superfedeas for all diseases; the Resurrection knows no impediment.

2. It is a *Writ of ease*, to free us from labour and servitude: like Moses delivered Gods people out of bondage, and from brick-making in Egypt.

3. Whereas our ingresse into the world, our progresse in it, our egress out of it, is nothing but sorrow (for we are born crying, live grumblings, and die sighing) death is a medicine, which drives away all these, for we shall rise triumphing.

4. It shall revive our reputations, and cleer our Names from all ignominy and reproach; yea, the more contemptible here, the more glorious hereafter. Now a very Duellist will go into the field to seek death, and find honour.

5. Death to the body is as a Goal-delivery, to let the Soul out of the prison of the body, and set it free.

6. Death frees us from sinne, an Inmate that (spite of our teeth) will dwell with us, so long as life affords it house-room: for what is it to the world, but the funerall of their vices, and the resurrection of their virtues.

CHAP. VII.

Because Patience in suffering brings a reward with it. In reason a man would forgive his enemy even for his own sake, were there no other motive to perswade him: for to let passe many things of no small moment, as that, if we forgive not, we can do no part of Gods worship that is pleasing to him; for we cannot pray aright, 1 Tim. 2. 8. We cannot communicate in the Sacrament, but we make our selves guilty of Christs blood, 1 Cor. 11. 27. Mathe 26. 24. We cannot be good hearers of the Word, James 1. 21. and that it makes a man captive to Satan, 1 Pet. 4. 26, 27. and many the like: If ye forgive men their trespasses, (saith our Saviour,) your heavenly Father also will forgive you: but if you forgive not men their trespasses, neither will your heavenly Father forgive your trespasses, Mat. 6. 14, 15. So he that will not be in Charity, shall not be in Heaven: And why should I do my self a shewd turn because others would? Yea, we desire pardon, as we give pardon: and we would have our own lips condemn us. When we pray to God to forgive our trespasses, as we also forgive them that trespass against us, we do not resolve to forgive our brethren; we do ineffect say, Lord condemn us, for we will be condemned: whereas he that doth good to his enemies in that act, doth better to himself.

Again, Blessed is the man (saith St. James) that endureth temptation (viz. patience) for when he is tried, he shall receive the Crown of life, James

1. 12. And this made *Moses* not only patient in his sufferings, but joyfull, esteeming the rebuke of *Christ* greater riches than all the treasures of *Egypt*: For saith the Text, he had respect unto the recompence of the reward, Heb. 11. 26. And well it might; for whereas the highest degree of suffering, is not worthy of the least and lowest degree of this glory, Rom. 8. 18. St. *Paul* witnesseth, that our light affliction which is but for a moment (if it be borne with patience) causeth unto us a far most excellens and eternall weight of glory, while we look not on the things that are seen, but on the things which are not seen, 2 Cor. 4. 17, 18. Where note the incomparable difference between the work and the wages: light affliction receiving a weight of glory, and momentary affliction eternall glory: answerable to the reward of the wicked, whose earthly delights live and die in a moment: but their insufferable punishment is interminable and endless: As it fared with Pope *Sixtus* the fifth (who sold his soul to the Devill, to enjoy the glory and pleasure of the Popedom for seven years) their pleasure is short, their pain everlasting: our pain is short, our joy eternall. What will not men undergo, so their pay may be answerable? The old experienced Souldier fears not the rain and storms above him, nor the numbers falling before him, nor the troops of enemies against him, nor the shot of thundring Ordinance about him, but looks to the honourable reward promised him. When *Philip* asked *Democritus*, if he did not fear to lose his head, he answered, No: for (quoth he,) if I die, the *Athenians* will give me a life immortall: meaning, he should be stowed in the treasury of eternall fame: if the immortality (as they thought) of their names, was such a strong reason to persuade them to patience, and all kind of worthinesse; what should the immortality of the soul be to us? Alas, vertue were a poor thing, if fame only should be all the Garland that did crown her: but the *Christian* knowes, that if every pain he suffers were a death, and very crosse an hell, he shall have amends enough. Which made the *Martyrs* such Lambs in suffering, that their persecutors were more weary with striking, than they with suffering: and many of them as willing to die as dine. When *Modestus* the Emperours Lieutenant, told *Basil* what he should suffer; as confiscation of goods, cruell tortures, death, &c. He answered, If this be all, I fear not: yea had I as many lives, as I have hairs on my head, I would lay them all down for *Christ*, nor can your master more benefit me than in sending me to my Heavenly Father, to whom I now live, and to whom I desire to hasten. And another time, being threatned in like manner by the Emperour: he bad him fright *Babylon* with such Bugbears. His life might be taken away, but not his comferte, his head: but not his crown. Yea, persecutors, are but our Fathers Goldsmiths, (sayes *Bernard*) working to adde Pearles, to the Crown of the Saints. Whence *Gordius* could say to his tormentors, it is to my great loss, if you bate me any part of my sufferings: I could abound with examples

Examples of this nature. No matter (quoth one of them) what I suffer on earth, so I may be crowned in Heaven. I care not, quoth another, what becometh of this frail *Bark my flesh*; so I have the passenger, my soul, safely conducted. And another,

If (Lord) at night thou grant'st me Lazarus boon,

Let Dives dogs lick all my sores at noon,

And a valiant *Souldier* going about a *Christian* atchievement; My comfort is, though I lose my life for Christs sake, yet I shall not lose my labour; yea, I cannot endure enough to come to Heaven. Lastly, *Ignatius* going to his *Martyrdom*, was so strongly ravished with the joyes of Heaven, that he burst out into these words; Nay, come fire, come beasts, come breaking my bones, racking of my body, come all the torments of the *Devill* together upon me, come what can come in the whole earth, or in hell, so I may enjoy *Iesus Christ* in the end.

I might shew the like, touching temptations on the right hand, which have commonly more strength in them, and are therefore more dangerous, because more plausible and glorious. When *Valence* sent to offer *Basil* great preferments, and to tell him what a great man he might be: *Basil* answers, Offer these things to Children not to Christians. When some bad, stop *Luthers* mouth with preferment: one of his adversaries answered, it was in vain, he cares neither for Gold, nor Honour. And when they offered to make him a *Cardinall*, if he would be quiet; he answered, No, I will not betray the truth by my silence, if you would make me *Pope*. When *Valence* the *Emperour* offered *Basil* great sums of money, and high preferment to tempt him: he answered, can you give me money that shall last for ever, and glory that will eternally flourish? When *Pyrrhus* tempted *Fabrisius*, the first day with an *Elephant*, so huge and monstrous a beast as before he had not seen, the next day with *Money* and promises of Honour, he answered, I fear not thy force, and I am too wise for thy fraud. But I shall be censured for exceeding.

Thus hope refresheth a Christian, as much as misery depresseth him; it makes him despise all that men or Devils can do, saying, Take away my goods, my good name, my friends, my liberty, my life, and what else thou canst imagin; yet I am well enough, so long as thou canst not take away the reward of all, which is an hundred fold more even in this world, and in the world to come, life everlasting. Mark. 10. 29, 30. I confess many are such Milkops, for want of Faith, and experience: that they are disheartened with Scoffs alone, but no need. For, if they should turn their words into blowes, and (instead of using their tongues) take up their swords and kill us, they shall rather pleasure than hurt us. When *John Baptist* was delivered from a double prison, of his own, of *Herods*, and placed in the glorious liberty of the Sonnes of God, what did he lose by it? His head was taken off, that it might be crowned with glory; he had no ill bargain of it, they did but hasten him to immortality: and the Churches daily

prayer

prayer is, *Come Lord Iesus, come quickly.* Yea, what said blessed *Bradford*? *In Christs cause to suffer death, is the way to Heaven on Horsback;* which hath made some even slight the sentence of death, and make nothing of it. It is recorded of one *Martyr*, that hearing the sentence of his condemnation read, wherein was exprest many severall tortures, of *starving, killing, boyling, burning,* and the like, which he should suffer, he turns to the *People*, and with a smiling countenance saies; *And all this is but one death,* and each *Christian* may say (of what kinde soever his sufferings be) *The sooner I get home, the sooner I shall be at ease.* Yea, whatever threatens to befall him he may answer it as once that noble *Spartan*, who being told of the death of his *Children*, answered, *I knew well they were all begot mortall.* Secondly, that his goods were *confiscate*, I knew what was but *for my use*, was not mine. Thirdly, that his honour was gone, I knew no *glory* could be *everlasting* on this miserable *Earth*. Fourthly, that his sentence was to *dye*. That's nothing, *Nature* hath given like sentence both of my condemners and me. Wicked men have the advantage of the way, but *godly men* of the end; Who fear not death because they feared *God* in their life.

I know carnall men will either not believe this, or should they see it acted, (as in *Queen Maries* dayes) they would be amazed at it. And no wonder for to speak truth, *Faith* and *Patience* are two *miracles* in a *Christian*. A *Protestant Martyr* being at the stake, in the midst of furious and outrageous flames, cried out, Behold ye *Papists*, whom nothing will convince but *Miracles*; here see one indeed, for in this fire I feel no more pain, than if I were in a bed of *Down*, yea it is to me like a bed of *Roses*; and *Cassianus* reporteth, that when a *Martyr* was tormented by the *Infidels*, and asked by way of reproach, What *Miracle* his *CHRIST* had done; he answered, He hath done what you now behold; enabled me so to bear your *contumelies*, and undergo all these tortures so *patiently*, that I am not once moved; and is not this a *miracle* worthy your taking notice of? And indeed, what have we by our second *birth*, which is not miraculous in comparifon of our naturall condition? It was no lesse then a miracle for *Zacheus*, a man both rich and covetous, to give half his goods to the poor, and make restitution with the residue, and, all this in his health. It was a great miracle, that *Ioseph* in the arms of his *Mistress*, should not burn with *lust*. It is a great miracle for a man to forsake *House*, and *Land*, and all that he hath; yea, to hate *Father*, and *Mother*, and *Wife*, and *Children*, and his own life to be *Christs Disciple*. It is a great miracle, to rejoyce in tribulation, and smile death in the face. It is a great miracle that of fierce and cruell *Wolves*, *Bears*, *Lyons*, we should be transformed into meek *Lambs*, and harmless *Doves* and all this, by the foolishness of *Preaching Christ crucified*. Indeed, they were no miracles, if nature could produce the like effect: But he must not look to stand in competion with grace, for which consult, *Phil.* 3, 4, *Rom.*

om. 5. 5. Phil. 4. 13. Alas, *grace and faith transcend nature and reason* : as much as *reason doth sense*, for *patience* (rightly so called) is a *Prerogative royall*, peculiar to the *Saints*. It is well it *Philosophy* have so much wisdom, as to stand amazed at it. Neither is it true *Christian patience*, except 1. It flow from a pious and good heart, *sanctified by the holy Ghost*. 2. Be done in *knowledge of*, and *obedience to Gods command*. 3. That we do it in *humility*, and *sincere love to God*. 4. That it be done in *faith*. 5. That we aim at *Gods glory* (not at our own,) and the *Churches good* in our sufferings. 6. That we forgive, as well as forbear; yea, love, pray for, and return good to our enemies for their evil.

And thus you see how patient suffering is rewarded, both here and hereafter; that we lose what ever we do lose by our enemies, no otherwise than the husbandman loseth his seed: for whatever we part withall, is but a seed cast into the ground, which shall even in this life, according to our *Saviours* promise, return unto us the increase of an hundred fold, and in the world to come, life everlasting. Mark. 10. 29, 30. But admit patience should neither be rewarded here, nor hereafter; yet it is a sufficient reward to it self: for, hope and patience are two sovereign and universall remedies for all diseases. *Patience* is a counterpoison or antipoyson for all grief. It is like the Tree which *Moses* cast into the waters, *Exod. 15. 25*. or as that Tree made the waters sweet, so *Patience* sweetens affliction. It is as *Larde* to the lean meat of adversity. It makes the poor beggar rich, teacheth the bond-man in a narrow prison to enjoy all liberty and society: for, the patient beleever, though he be alone, yet he never wants company: though his diet be penury, his sauce is content: all his miseries cannot make him sick, because they are digested by patience. And indeed it is not so much the greatnesse of their pain, as the smalnesse of their patience, that makes many miserable; whence some have (and not untruly) resembled our fancies, to those multiplying glasses made at *Venice*, which being put to the eye, make twenty men in *Arms* shew like a terrible Army. And every man is truly calamitous, that supposeth himself so: so oftentimes we die in conceit, before we be truly sick: we give the battle for lost, when as yet we see not the enemy. Now crosses are either ponderous or light, as the *Disciples* or *Scholars* esteem them: every man is so wretched, as he beleeveth himselfe to be. The cast of goods or evils both greatly depend on the opinion we have of them; and contentation, like an old man spectacles, make those characters easie and familiar that otherwise would puzzle him shrewdly. Afflictions are as we use them: there is nothing grievous, if the thought make it not so: even pain it self (saith the *Philosopher*) is in our power, if not to be disannulled, yet at least to be diminished through patience: very Gallie slaves, setting light by their captivity, find freedom in bondage. *Patience* is like a golden shield in the hand, to break the stroak of every crosse, and save the heart though the body suffer. A sound spirit, saith *Solomon*, will bear his infir-

infirmity. Prov. 18. 14. *Patience* to the soul, is as the lid to the eye, as the lid being shut, when occasion requires, saves it exceedingly. *Patience* intervening between the *soul* and that which it suffers, to the heart whole, and cheers the body again. And therefore, if you have it, when you can passe by an offence, and take it patiently and quietly, you have a kind of peace and joy in your heart, as if you had gotten victory, and the more your *patience* is, still the lesse your pain is: for a light burthen at the arms end weigheth heavier by much, than a burthen of treble weight, if it be born on the shoulders which are made to bear so if a man set *patience* to bear his *croffe*, the weight is nothing to him it would be if that were wanting: In a word, *Patience* is so sovereign medicine, that it cures and overcomes all: it keeps the heart from the hand from revenge, the tongue from contumely, the whole body from smart, it overcomes our enemies without weapons: finally, it is such a virtue, that it makes calamities no calamities. So you have seaven Reasons of *patience* there are nine more in the *Originall* that should follow, but hasten to the uses &c. An end of the second part: the Third and last follows.

POSTSCRIPT.

FOR the Readers good, and that the Vendor may not want sorts, to serve his two penny customers: (for he meets with few that will buy him more, be the Book of what bulk it will.) I have stooped so low as to cut these small shreds out of a whole piece of rich *Scarlet*. And doce out so much *Ambergreece* in these little papers, as may accommodate both the poor, and penurious. Though I foresee the dissingenuousness of not a few; who not considering the worth, nor quantity of matter crowd'd in, but the number of leaves: will offer him for each two sheets, the price of a Ballad. Notwithstanding in case any shall repent their bargain, they shall be intreated by some or other I presume to take their money again, after they have read it.

So many as would have the *Originall*, out of which these seaven Chapters, and the foregoing eleaven are taken; (a Book containyng as good as fourscore the like Chapters) need but repair to the Stationers, Or in case *she Fier* has prevented; they may be had where these pieces are sold.

Then that hundreds may be undeceived, who having bought so many of my small pieces, as are conteyned in my *Christian Library*: suppose they have all my *Lucubrations*, when they have not one half: for what I have published, cannot well be bound up in less then four Volumes. And that the several Stationers, that have the *Coppies*; may not when I am gone so serve me, in Printing them together with *Tables*, (without which they are nothing so useful for *Schoolers*.) I think it not amiss,

to give them thereof a hint, that so they may better inform themselves if occasion shall happen.

As for prevailing with some one against the time I shall leave the *World* which is neer at hand, (should I make it my humble and universal request.) to take up my *Trade*, In giving a few lines of good counsell, to those poor ignorant and impotent wretches, that do not so much as know they have *precious* and *immortal* souls that must live everlastingly in *Blisse* or *Woe*: that is when he shall hear them swear, *Curse*, *Scot*, &c. As he sees an opportunity of doing good, or some likelyhood of stopping them in their way to destruction, whether they are posting blindfold, and headlong I have very small hope. Though I will forbid the best pate alive to devise a better way for a private *Christian*, to express his love and thankfulness to *Christ*, who hath done and suffered for, given and forgiven so much to him: or how he shall better discharge his duty to his *Neighbour*, or *Country*, or do so much good at so cheap a rate: For hereby he shall endeavour, and not without some hope, (*God* blessing the *meanes*) the saving of *Ten thousand* souls; with the expence of *five times ten shillings*. Which project that ever it was put into my minde, I account the second incomparable favour, that ever I received in so much that I can never enough admire! The coldness of mens charity and love; and yet the strength (as they pretend) of their faith; and fervency in prayer. Yea, how should it other then cut the hearts of those that have felt the love of *Christ*, or that have any *Christian* blood in their vaines; to hear him so wounded at home with oaths and blasphemies abroad with reproaches, who is the life of their lives, and the soul of their souls: To see multitudes go blindfold to *Hell*, and no man offer to stop or check them, before they arrive there from whence there is no redemption. Yea, how should it not make all that are themselves got out of *Satans* clutches; to plot, studdy and contrive all they can, to draw others of their brethren after them.

True some fooles think me a little crackt in brain, for putting a paper into mens hands when I hear them blaspheme the name of *God*, and wound their own souls: But when I consider how our carnall Friends will cutte us, when they come in *Hell*: that we did not our utmost endeavour to stop them, I can hardly forbear to lay hands upon a *Drunkard*, *Blasphemer*, *Adulterer*, *Murderer*, &c. to stop him from the evill, he is about to execute, and to kneel down upon my knees and beg of him, what he would not so desperately damn his own soul. As let me ask our discreet ones but this question? Had we stood by when *Adam* was between the perswasion of his Wife, and the precept of his *God*, when the one said *Adam* eat, and the other said *Adam* eat not, for if thou dost thou shalt dye the death, and all thy posterity. Had it been an ill office to have cryed out and said? O *Adam* take heed what thou dost? Or would he have had cause to complain of being prevented: I trow not

Yea, I think it had been a seasonable peice of high friendship, and none can deny it. And indeed could a man save his brothers soul, by so doing (as probably and for ought he knows he may, *Iude 23. James 5. 19, 20. 1 Tim. 4. 16.*) he needed not much to care, though the *World* repured him a madman, and spent a thousand of their simple verdicts on him, (see *Dem. 12. 3.*)

And yet as if *God* and *Christ* (as well as those graceless and pittifull ones) were altogether friendless, where is the man to be found, in all the three Kingdoms? That like *Paul* at *Athens*, (who was so stirred in his spirit, when he saw the City wholly given to Idolatry, that he not only blamed them for their ignorance, and superstition, but he daily disputed with them in the market, and with any that he met: though he was grievously mockt, both by the *Epicurian* and *Stoick* Philosophers, together with the rude multitude as a *Babler*, and a setter forth of strange Gods, *Acts 17. 16.* to the end of the Chapter) will so much disparage, or disquiet himself in the open streets, as to speak a syllable, to save a soul that is invaluable; and to vindicate the honour of *God*, which we are bound to redeem with our own lives. And why forsooth? but this, they shall be censured by the thronge as indiscreet, and reviled for so doing.

But let men look to it, for what our *Saviour* hath plainly forewarned us of *Mark 8. 38.* will prove a dreadfull Text, to a great many of our discreet, and white livered *Nicodemases*. What I speak is not at random, I know well what hath been the product of a little good counsel given to me, when I was a youth: It proved not only the saving of my soul, and the occasion of composing, my many well approved of peices of practicall Divinity, (in which *God* hath made my pen, an instrument to serve him, and me a president without a president: for never did I find it insufficient to duncce put pen to paper, upon such an account, without becoming a fool in print. (But the same also hath occasioned me, to give a thousand pound in such *Books* as are most likely to prevaile with sinners, and with such success, that I would not have them ungiven for a thousand worlds.. Yea, possible it is, that there are hundreds now in *Heaven* praising *God*, that ever I presented them with a few lines. Nor do I slightly overlook what I have gained (though its well known I hate and scorne gifts) by giving and that in a threefold respect. Nor the providence of *God*, in having preserved me alive in a dying condition almost these forty years. And withall, made me (the most bashfull in other cases) as bold as a *Lion*: in not fearing to discharge my duty and conscience in this particular to any, be they what they will: though to the hazard of all that can be taken from me. Though these unreasonable men, (as the *Apostle* stiles all that have not faith: *2 Thess. 3. 2.*) make me many times wish that I had the *Wings* of a Dove, that I might fly away, and be at rest. *Psal. 55. 1. to 9. Jer. 9. 1. to 10.*

Bare with me, when the *Apostle* himself was driven, to speak for

more to this purpose, 2 Cor. 10, 11, and 12, Chapters that he might vindicate himself to those, that had prejudice against his person least they should slight whatever he spake, or wrote unto them. 2 Cor. 10. 10. What I speak is to the glory of God, and for others good were I not compelled by them so to do. O that some or other would have the wit, generosity, and Magnanimity, to lay what I have foolishly spoken, sufficiently to heart.

I know how I am censured for my passion, (or rather compassion and commiseration) and indignation, for my indiscretion in answering Scoffers, when they spurn against the means to be saved, and make themselves merry with their own damnation, Nor can I excuse my self, though I use the best wits I have, in observing circumstances. For, I am (full sore against my will) too much like *Jonah* for passion. *Jonah* 4. 4, 8, 9. And like *Iob*, in handling a good cause ill, most unlike him in patience, and yet in purpose desire and endeavour perhaps really, and practically in some other cases, and I hope in Gods acceptance as patient as he. Nor can it be denyed, but he that hath faith or any one grace in truth, hath all other graces in the same measure with it, though not alike conspicuous apparent and manifest. For which read Mr. *Downams Christian Warfare* First part 46. Chapter 3. Section to 9. p. 614, and Printed Anno 1612. And who so reads the same will give me thanks for pointing him to it. But what if God findes it meet? to deny me the gift of talking, and that Christian prudence which were to be wished, both to humble me and to harden his implacable enemies, that deny and refuse Christs offer, and their own mercy, (As much worse were it for me if I had not more to overcome and to humble me, then ordinarily other men have.) who can cavell? or if any be so minded, let them minde well, what the Apostle speaks. *Philip*. 1. 28, 29, 30. and lay their hand upon their mouth. *Iob*. 40. 4, 5.

Men may think as they please, but thirty years experience (for so long have I been puddling in a Wasps nest) hath taught me, that mild and gentle wordes, to such Mad-dogs as fly in their Makers face, and wound their own souls, as oft as they speak: may cause them to steer and scoff, but no more stirr or move them, then a soft knock, or call, will awaken one out of a dream, or dead sleep. Yea, a mild reproof, does but encourage wickedness, and make it think it self so slight, as that rebuke importeth. To say to hardned sinners, as *Ely* to his sonnes why did you so, is no other then to shave that head, which deserves cutting off. Nothing will cut a Diamond, but a Diamond, nothing will ease the Plurisy, but letting of blood, Such as are sick of a dead Appoplex, must have both stronger, and double the quantity of Physick that others have. But that beebrained fellow in *Scallegger*, had his ears bored with thunder, when nothing else would do it. Yea, the enchanted Asse in *Lucian*, returned to his proper shape

again, when he saw himself in a looking glasse. And the *franklin*
 returned to his *wife*, repures him his best friend, that hath bound
 beat him most, as I have found by not a few of them, but see *Provy*

In Page 14. Line 29. For *displeased in his body*, read *diseased in his body*

FINIS

[Faint, illegible text from bleed-through]